UNITED CHURCH HERALD

VOL. 3, NO. 16 SEPTEMBER 8, 1960

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OF RELIGION

WHAT IS THE STATUS OF RELIGION IN ISRAEL?

Page 4

Using More of Your Power

ames Gordon Gilkey

FROM THE CO-PRESIDENTS' VIEWPOINT

FROM WHERE this observer sat at the adjourned session of the second General Synod of the United Church the most revealing things about it were that the voting was clearly not done along "party lines" and the delegates exhibited a pronounced reluctance to amend the revised draft presented by the Commission to Prepare a Constitution.

A fundamental fact to be noted is that the General Synod took time to do a thorough job. On the eve of the meeting there were not a few who expressed privately the anticipation—with some it was even a hope—that after an hour or two of consideration of the commission's report someone would move the previous question for approval and submission to the churches and synods and we would go home.

I can't imagine anything worse that could have happened. Instead, beginning its consideration of the draft earlier than had been expected, the General Synod heard every word of the proposed Constitution and By-Laws read. Neither of the moderators showed any inclination to allow discussion to be cut off prematurely. The parliamentarians appeared to be extremely anxious to assure that proposals to amend got the fairest possible treatment just as they were insistent that every motion, whether to adopt or amend, was formulated and processed in proper adherence to parliamentary rectitude.

There is a concept of democracy, or what is alleged to be democracy, sometimes put forward by people who seem to wish to be taken seriously that is utterly impatient of such restraints as those of parliamentary procedure and that tends to place a halo over the impulse of the moment as if the Holy Ghost operated best in the split second and as if time taking and the restraints of propriety were the ultimates in sacrilege. The delegates at Cleveland were quite obviously not converts to that heresy. The very reluctance those 700 people displayed toward amending the revised draft was itself a mark of responsible democracy.

This General Synod was not forgetting that it had begun its exercise of democratic responsibility by choosing a relatively large commission of thirty men and women in whose competence, trustworthiness, common sense and devotion to Christ the ministers and lay members of the United Church of Christ could confide without fear or reservation. To this company the General Synod of 1957 gave the mandate to do the vast amount of complicated and sometimes extremely delicate "homework" required to draft a document that would take into account a multitude of pertinent considerations many of which the larger body, if it had been in session for a month, might have overlooked.

The General Synod apparently believed that this commission had taken its assignment seriously, had worked long and conscientiously and had striven to discern and weigh carefully the considerations on which each decision eventually was based. I remember remarking to a lay delegate—I believe he was a CC—about the almost amazing consistency with which the General Synod by widely preponderant vote had in nearly every instance sustained the commission's formulations.

"Well, of course," he said, "each time a member of the commission replied to a question or a proposal to amend, the explanation of the commission's thinking was enough to persuade us that that thinking was sound and that the General Synod was hardly in a position to base a different formulation on thinking equally sound and comprehensive."

This is not to suggest that the commission ever conceived of itself as omniscient. The mood of the commission was anything but that. That the commission could, as this delegate felt, adequately and reassuringly reply to questions and proposals to amend meant only that the commission really had done its homework with care.

Many of us have lived long enough and attended enough such assemblies to have seen what literary and substantive atrocities can be perpetrated by a large group of people on the impulse of the moment. We have seen how, unknowingly, they can be victimized by the purveyor of some popular word or slogan. But we have seen also what one thinks was to be seen at Cleveland, namely, that when a larger body of people, a congregation, a synod or conference, or a general synod or general council, just like the nation at large in political issues, is assured of the pertinent facts and considerations, the good sense of the people en masse will usually assert itself.

In the light of such observations it is clear that any delegate at Cleveland who had the experience of having a motion he had made voted down should know of a certainty that such a vote was not so much a vote against his motion as it was a vote of confidence in the authenticity and adequacy of the commission's work. And the good spirit that persisted on the part of delegates who had their proposals rejected was itself a further and valuable reflection of the responsible kind of democracy that marked the adjourned session of the second General Synod at Cleveland.

James E. Wagner

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

UNITED CHURCH HERALD

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COVER STORY: Spurred on by a fervent pioneering spirit, the twelve-year-old State of Israel—linked historically with old Israel and culturally with Judaism—is an exciting land of new industrial, educational and agricultural enterprises. The desert, the denuded hills, the swamps are being made to bloom again by a generation dedicated to a distinctive Israeli expression.

But what of the status of religion, we have been asked, in this new land, sponsored so largely by men and women steeped in the ethics of the Old Testament prophets? We have referred this question and others to Karl H. Baehr, a student of modern Israel, and we believe that readers will find his thoughtful answers helpful. Cover photo by Israel Office of Information.

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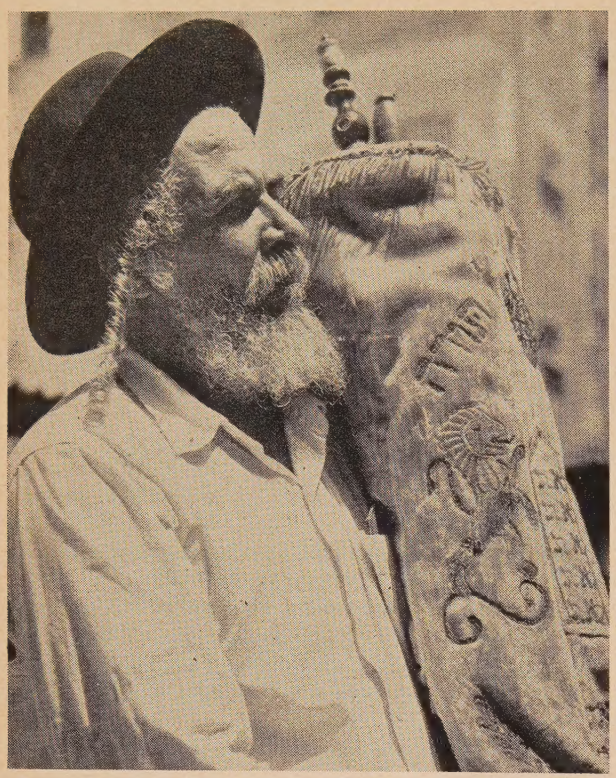

Haim Yitzhsk, a devout Jew, went to Israel from Yemen.

What is the status of religion in

KARL H. BAEHR

WHAT OTHER NATION than Israel could ever get involved in a situation in which the government is challenged by a motion of "no confidence" because its Prime Minister expressed an unorthodox view of the Bible?

Prime Minister David Ben-Gurion, the philosopher-statesman who has led Israel in all but a brief interlude of its life as a state, won the day on that occasion because the Knesset (Parliament) voted that it did not have jurisdiction over historic matters or religious law!

The particular issue that caused the debate and censure motion was the question of how many Hebrews left Egypt under Moses approximately 3,000 years ago. In *Numbers* 1:46 the figure given is 603,550 not counting women, children and the tribe of Levi. According to Orthodox Jews, there were more than two million people involved. Not so, said Ben-Gurion. According to his theory, no more than 600 Hebrews followed Moses into the desert. To support his position the Prime Minister cited *Exodus* 6:16-25 where it is noted that twenty-five males had been born in Egypt to the tribe of Levi. Doubling this figure to account for the women and then multiplying by twelve to account for the twelve tribes of Israel, Ben-Gurion arrived at his figure. Moreover, argued the Prime Minister, the "logistic" problem of maintaining more than two million in the desert for forty years would be quite impossible.

Whether or not one agrees with the Ben-Gurion thesis, of major interest is the fact that the debate took place at all. Significantly, the opinion was advanced by Ben-Gurion in a Bible-study circle that meets regularly at the home of the President of Israel, Itzhak Ben-Zvi.

The heads of a modern state meeting for study of Scripture is worthy of special note but such Bible-study groups are by no means unusual in Israel. They exist by the score throughout the land. The attachment of the Israelis to the Bible is also indicated by the inordinately large sales of books related to the Bible, most of which are printed in Israel. Bialik and Ravnitsky's *Sefer Ha'agada (Book of Legends of Israel)* has sold 180,000 copies; the Bible with commentaries by S. L. Gordon sold 100,020; the Hebrew Encyclopedia by Massada, 62,000; and a Bible encyclopedia, 10,000. For a nation of two million citizens this is quite a record! Even in the United States with a population of 180 million to sell 25,000 copies of a religious book is considered quite an achievement.

Bible research and scholarship has taken a leap forward in Israel. Archaeology—which more often than not has a Bible content—is considered a national pastime. Almost everyone is an amateur archaeologist and many people spend their brief vacations on such expeditions. The Dead Sea scrolls, discovered in 1947 in the Dead Sea area, have become virtually a national shrine.

Israel's national and international radio Bible Quiz is a natural outgrowth of this consuming interest in the ancient roots of modern Israel. The winner of the contest is as much a hero in Israel as baseball's Willie Mays is in the United States. During the quiz program, which is broadcast over the radio, the streets are virtually empty of traffic and the book sellers quickly dispose of their supplies of Bibles.

With all of this interest in the Bible, American Christians are nevertheless confused and troubled by the religious situation in Israel. Often Christians judge Israel by a standard not applied to other nations or to so-called Christian lands. One minister told me quite candidly: "We have a right to expect more of Israel, for didn't its people give us the Bible?" Perhaps it is not strange, therefore, that some visitors return from Israel convinced that Israel is a "nation without God" while others are convinced that Israel is a "theocracy."

Why all the confusion? Why the conflicting testimony? One of the problems, I am convinced, is a matter of semantics. In the United States a person is generally considered "religious" if he attends church (or synagogue) and ac-

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Mr. Baehr, a Congregational Christian clergyman, is the executive director of the American Christian Palestine Committee. He has traveled extensively in Israel. Photos by courtesy of the Israel Office of Information, New York City.

srael?

cepts the basic doctrines of the church. In Israel this definition breaks down completely. There, the term "religious" is synonymous with "orthodox" and "orthodox" means the observance of the rituals and practices of the Orthodox tradition. Accordingly, when Israelis are asked by visiting Christians "Are you religious?" the response is very likely to be "No." As many as 75 per cent of the people in Israel would be non-Orthodox in these terms. This does not mean, however, that they are non-religious or atheists, for there are few atheists in Israel. Nor does it mean that they have no regard for or interest in the ethical, moral and religious precepts of the Hebrew prophets and of Judaism!

Of course, traditional or Orthodox elements in Israel do consider the non-observant person as "nonreligious." For them there can be no other interpretation; no compromise is possible. However, from the vantage point of the Christian, who stands outside this ritual tradition, other standards are necessary. What, for instance, is the Israeli's attitude toward love, forgiveness, sacrifice for the welfare of others and a devotion to the ethical and moral precepts of the Bible? Questions such as these usually produce a most satisfying response. They point to their sharing in the *kibbutzim* where they care for the widow, the orphan and the elderly even though they are not productive and are a financial responsibility.

But even in these more or less secular circles religious attitudes and practices are undergoing change. Dedication to the task of "rebuilding the land," which fired the early pioneers with zeal, is not in itself enough. Even the most "secular" *kibbutzim*, which have in the past prided themselves on their nonobservant tradition, are beginning to light the Sabbath lights and to celebrate the holy days of Judaism—although not in the strict Orthodox tradition. The young people also hunger for something more than work, study and play. The rebellion of their parents against what they once considered a sterile Orthodoxy—a rebellion that was filled with daring and emotion, grounded in the liberalism of the Socialist philosophy—today arouses no comparable feeling in the hearts of this new generation.

Many of the older pioneers have believed that ceremony and tradition are not necessary in Israel, that Orthodoxy is a ghetto development and necessary only in alien countries for purposes of self-preservation. In Israel, they say, the Holy Land is at one's feet; the spirit of the Bible is breathed continuously! This reaction against Orthodoxy had a richness of meaning for those who suffered much of their lives on other less holy soils—in Russia, Germany or Middle East lands—and for whom "autoemancipation" from repression and prejudice became a life mission. But the children who have not had direct association with these less holy lands and who have not known anti-Semitism need something more. And so the Sabbath lights are lighted and the holy days are celebrated anew for their historic and spiritual value.

Not only is religion beginning to touch the more secular quarter in Israeli society but the development of religious interest can also be seen in the fact that during the past year 339 synagogues have been established in Israel, of which twenty-one are special youth synagogues. Tel Aviv alone has more than 400 synagogues only one of which is an imposing structure, the "Big Synagogue" on Ben Yehuda Street.

If we can agree that the Israelis are not godless, what about the assertion that Israel is a theocracy? Nation states are a recent innovation in the Middle East. Less than fifty years ago this vast, sprawling area, richly diverse in peoples and cultures, was a part of the Ottoman Empire. Under the Turkish system a person was identified by his religion. He was not first a Syrian or a Palestinian, but a Muslim, a Christian, a Jew or Druse or Bahai. Communities were organized around these religious groupings.

The legal structure of the empire, known as the "millet system," assigned to each religious community a great measure of autonomy. Matters of a religious nature, even in the broad family and community senses, were the pre-

(Continued on page 29)

Christianity is represented in Israel by such sanctuaries as the Church of the Gospel at Kfar Kuma, where tradition says Jesus performed his first miracle.

1960 LABOR SUNDAY MESSAGE

On this Labor Sunday (September 4) the National Council of the Churches of Christ in the United States of America conveys its greetings to all men and women who work and especially those in the labor movement.

Many urgent tasks now await constructive action by both labor and the Christian church. We are mindful of the fact that there are millions of loyal Christians in our churches who are devoted union members. We need to recognize our common tasks, as well as the unique responsibilities of both the church and labor, in order that together we may increase our service to God and to mankind.

Among these tasks we face in common is the achievement of racial fraternity with equal opportunity for each person to attain the fullest possible growth and use of his potential talents. The church and labor are called to realize equality and brotherhood among people both as they work and as they worship. We face together the perplexity and challenge of a continuously changing economic order that not only presents new opportunities but creates new insecurities. The causes of these insecurities are largely economic and social; but they affect the minds and spirits of people and their solution must be found in part at least in a renewal and deepening of our spiritual lives. We join in seeking the growth of religious as well as other resources that will help us to meet this issue in a vital way.

Changing Structure

We share together a concern for civil liberties and the freedom of our institutions. The changing structure of power always contains threats to freedom, for power has a way of becoming absolute. The churches must seek to guard against undue concentration of power anywhere in society. We look to the labor movement for the exercise of restraint in the use of its own power and vigilance in preventing the abuse of power by others. Together with other responsible groups we can act creatively to the end that society as a whole may be spared those evils that develop when irresponsible power has corrupted either an individual or an institution.

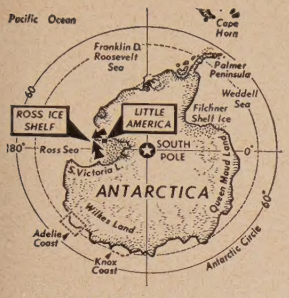
Our nation approaches the hour of a great national election. We share with labor as well as with all other constructive elements in our society a deep concern for the political health of our country. Together we believe that candidates and political leaders—federal, state and local — should engage in high-level discussions of those issues that are vital to our national community life and to our role as a friend of nations and a seeker for peace. We urge the voters to resist any appeal to narrow religious, racial or special economic group interests.

We commend the leaders and members of organized labor responsible for certain specific and recent achievements in making far-reaching changes in racial and national patterns of employment, entering into agreements that provide creative adjustments to the mounting problems of automation, showing particular concern for the problems of workers in the lower wage brackets and raising the general productivity of our economic order.

These signs of ethical vitality give us hope and cause for thanksgiving. With consecrated Christians accepting responsibility in the labor unions and in the churches we believe we can work together to serve God's will on earth. At the same time we are conscious that God places us all under continual judgment and that his call to seek righteousness and love ever exceeds our reach. Neither in the labor movement nor in the church of God can we ever be satisfied with self-congratulation. Always we are challenged to hear and respond to God's high calling for the morrow.

Approved by the executive board of the Division of Christian Life and Work, the National Council of the Churches of Christ in the United States of America, and issued through the Department of the Church and Economic Life.

Precedent of Prime Importance



"What's the good," a reader asked impatiently, "of this groping into outer space and probing into the bowels of the earth?" It was during the International Geophysical Year when eminent scholars from sixty-four nations were involved in history's most ambitious scientific project. Standing in Antarctic snows at the "bottom" of our minuscule globe, the world's most disciplined physical scientists from England, Russia, the United States and other lands were casting their nets — as it were — far out into the star-sprinkled reaches of the ionosphere to catch the cosmic noises, auroral displays, protonic streams and to analyze them for their hidden secrets. Employing novel instruments that hold promise of dramatic strides in human learning, watchers at identical moments around the earth were recording delicate pulsations that rose from its heart.

Thousands of items were added to man's store of information about the world we live in! And as recently as August 10, when the United States Senate ratified the Antarctica Treaty, one of the most spectacular results of the International Geophysical Year was consummated. If put into effect, this pact—dedicating the Antarctic "forever" to peaceful pursuits and maximal international cooperation in scientific research — becomes a model for future agreements on the other six continents and all the seven seas. It outlaws for thirty-four years any military use of Antarctica and it bans all nuclear explosions for the same period. There are provisions in the pact for unlimited mutual inspections and overflights. Each signatory has agreed to pool facilities for the research that has continued in the Antarctic since the beginning of the International Geophysical Year. All of this makes exceedingly cheerful reading. We warmly hail the Senate's recent approval of the Antarctica Treaty.

The U. N.'s Signal Victory

Between August 22 when this editorial was written and the day this issue of the *Herald* arrives at our subscribers' homes, the latest crisis in the turbulent Congo, precipitated by the unpredictable Premier Lumumba's fiery challenge to the United Nations, may have altered considerably. But before our deadline so much had been achieved by the U. N. to prevent the Congo's collapse into an anarchy and to avert the possibility of a general war that we take this opportunity to congratulate Secretary General Hammarskjöld for his adroit handling of a critical situation. And we salute the Security Council for its overwhelming endorsement of the Secretary General in the face of the harsh criticism and veiled threats made by Soviet Deputy Foreign Minister Vasily Kuznetsov.

Whether or not the U. N. ultimately succeeds in effecting law and order in this war-shadowed area, where there was no serious preparation for self-government before independence and where the whites have been most recalcitrant about the claims of the nonwhite population, there is no question that the situation would have been much worse without U. N. assistance. "Can you imagine what the situation would be in the Congo now if it had not been for the U. N.?" asked a British diplomat. "Intervention by the superpowers and a possible clash between them," he replied in answer to his own question.

Although it is certainly true that nothing will be finally settled in the Congo for a long period, the approval of these bold steps has raised the hope that the U. N. has survived this most serious test of its influence as an effectual force in the life of nations. If so — and how fervently we pray that it may prove so — a long and enthusiastically continued support of the U. N. is more definitely called for than ever to provide it with the necessary implementation.

The question arises, then, in the mind of each socially responsive person: "Just what can I do to help?" What, indeed, can each and all of us do now to add some stipend of vitality, to lend some greater measure of stability to the organization that above all others in the arena of world affairs stands as guardian of civilized values against the powers of malfeasance and misrule? For the strength of the U. N. depends, in large part, upon the loyalty and support of its member nations and the public opinion they represent.

In the role of truly dedicated church members we may resolve to become better informed about world issues and to include the U. N. in our reading programs, accepting this as an important channel for the expression of Christian concern. Material for such study is readily available in pamphlet form and in specially prepared study books — material that will kindle awareness of what the U. N. represents in all its potential services to the total world community.

Christians can also help by supporting the bold U. N. program for the Congo as proposed by Mr. Hammarskjöld. The Secretary General has made it clear that the U. N. is in the Congo to help the Congolese: to open the doors of education to them, to help them develop their natural resources, to show them how to produce more food and to assist them in learning how to run their own affairs. This is a heroic task for the U. N. and it deserves our unqualified approval.

Finally we must have the faith as Christians to grapple successfully with our two most insidious enemies: cynicism and apathy. The problems we face in the world today cannot be solved by those who tremble for fear of tomorrow. Christian faith provides, or should provide, a confidence and a boldness more than ample for our needs. Beyond trouble and tragedy, we anticipate the triumph of what is good. God grant us, each and all, the grace, the wisdom and the competence to play our role as responsible Christians. And we may be certain that if we but do our part, God will provide the increase and fulfillment far beyond all our human efforts and our most sanguine expectations. avm.

Christian Youth of the World Meet at Lausanne

Young people throng Lausanne Cathedral for the closing service of worship.

ON A SPARKLING July Sunday afternoon 1,800 Christian young people — 1,400 from Europe and 400 from overseas—gathered in Lausanne's mammoth Olympic Sports Stadium for the final event of the first European Ecumenical Youth Assembly. There they witnessed a scenic portrayal of the assembly's main theme, "Jesus Christ, the light of the world," presented by Swiss young people from the canton of Vaud.

For twelve days the delegates, most of whom were young office workers, teachers and students whose average age was 21, had studied intently the implications of the theme for their own lives, for Europe and the world. The assembly, sponsored by the World Council of Churches and national ecumenical youth bodies in a dozen European countries, was the first of its kind. It will be followed by regional assemblies on other continents.

"Are we the beat generation in dying churches on an exhausted old continent? Or are we a real youth movement in churches that are being renewed on a continent that is discovering a new vocation?" Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, asked the delegates in a keynote address on July 13. Other major addresses were given by prominent theologians, a member of the British Parliament and an Indian sociologist.

After days of intensive study in small groups of twenty to thirty, which met together for Bible exegesis and discussion, the delegates approved a 3,500-word consensus of their thinking. This indicates that a responsible generation of young Christians wants to tackle afresh the problems of Europe in relation to the world. They also made it quite clear that they wanted more progress in Christian unity and they regretted

BETTY THOMPSON

Miss Thompson is secretary for public relations in the New York office of the World Council of Churches. Photos by John Taylor, courtesy of the World Council.

"above all, that after so many years of the ecumenical movement we are so unable and so unprepared by our churches to enter into effective conversation with one another."

What was the purpose of this meeting and was it accomplished? Canon Edward H. Patey of Coventry Cathedral in England, chairman of the conference, told a press conference that "more important than any words said here or any messages that emerge" was the fact of the conference itself: the discovery of the Christian church in its wider dimensions by such a large group of Christian young people. As the delegates themselves put it in the preface to their findings: "We are grateful to God that in our gathering we have recognized more clearly than ever before that in spite of all the differences of language and denomination, of race and nationality, in Christ we are one, members of the body of Christ."

This discovery came in several ways. The young people worshiped together each morning in the tradition of different confessions. In Bible studies conducted in four languages they sometimes found that despite confessional differences there was a surprising identity of interpretation of texts. Even the differences in exegesis of key passages could be constructive as they explored Bible texts carefully.

In their findings the delegates also agreed that "whatever our attitude to the problem of coexistence, it is our task as Christians to resist with all our might, in both east and west, the uncritical way of thinking in terms of friend and foe, the attitude that regards the other side as being of the devil, and the search for a scapegoat."

American delegates to the Lausanne meeting sang religious and folk songs typical of their country in evening devoted to presenting national songs and dances.

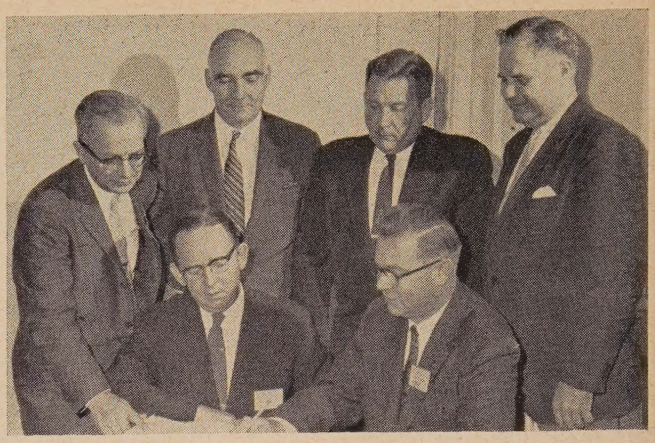
The delegates commended the efforts of Christians who have agreed to sacrifice part of their wages for aid to "countries of rapid social change." Charity alone will not help such countries, the delegates concluded. They affirmed that only the dedicated action of people who will give their energy and years of their lives will be of true assistance. The witness of Asian and African churches, they held, is intimately bound up with the example of those Europeans and Americans who go to the areas, not as missionaries but as technicians, engineers, agriculturists and so forth. They urged that young Christians recognize the truly missionary character of the technical aid that is so greatly needed.

The principal witness in the countries of Asia and Africa must be made by the churches there themselves but they need the support of the whole Christian world "down to the smallest local church," the young delegates declared. "But this aid is a two-way traffic and the Asian and African churches can and should help the churches of Europe."

What of the significance of Lausanne? It is only as the young and dedicated delegates test their experiences in their local situations that the true meaning of the assembly will be known. One thing is certain. Many of the young people left feeling as did the Greek delegate who urged an end to "talk, talk, talk. We must act," he said.

Kilts and saris were in evidence as 1,400 European delegates mingled with 400 youths from other continents.

By using earphones delegates were able to follow discussion at plenary sessions in any of four official languages of the conference.



The newly formed Committee on the Urban Church includes laymen and ministers concerned about meeting problems of the changing city.

Committees Initiate New Approach to Urban Opportunities

SAMUEL J. SCHMIECHEN

As a new expressway replaces old city streets, the Congregational Christian and Evangelical and Reformed committees on city church work recently initiated a new approach to urban opportunities by deciding to unite many of their activities in a single Committee on the Urban Church.

Wide Concern

Building on past experience and sixteen years of specialized city committee work, and reflecting the spirit of unity expressed by General Synod, which met that same week, the separate committees requested their respective boards to approve the united, interim committee so that together they might plan new programs to meet urban needs and develop an over-all strategy for the United Church of Christ.

A hint of the wide concern and nature of the unfolding city program is indicated by the interests of the co-chairmen of the united committee. Theodore R. Schwalm (*seated left*), a manufacturer of Lancaster, Pa., is the treasurer of the E and R Board of National Missions and lay representative on the Council of Lancaster Synod. He symbolizes the layman's sense of urgency and practical concern that the church act quickly and effectively to meet the demands of the changing city.

The Rev. Erston M. Butterfield (*seated right*) is minister and executive secretary of the Congregational Union of Cleveland and co-chairman of the new committee. He contributes an intimate understanding of the patterns of church administration and a firsthand familiarity with the necessity for churches to plan wisely and cooperatively for meaningful witness in the city.

The current responsibilities and interests of the staff also indicate some of the potential thrust of the committee's program. Dr. John H. Shope (*standing left*), secretary for city church and urban strategy of the E and R Board of National Missions, plans the development of denominational strategy for urban areas and directs educational programs and pilot projects by which this type of strategy and long-range planning is tested and put into effect. He brings to the committee the experience of a city pastor, knowledge of urban sociology, training in the disciplines of research and experience in planning for city churches.

Urban Agencies

The Rev. Joseph W. Merchant (*standing second from left*) is secretary for the urban church of the CC Board of Home Missions and specializes in counseling with conference leaders and ministers in regard to meeting urban needs and problems. His broad experience with organized labor, knowledge of the church in inner-city areas and familiarity with urban social welfare facilities represents the committee's concern that churches learn to use these agencies of urban life in the development of a fuller Christian ministry among all of the people residing in the city.

The Rev. Carlton N. Weber (*standing second from right*), associate with Dr. Shope and director of the Evangelical and Reformed Program of Guided Self-Studies for Planning, assists congregations in developing long-range plans to combine parish opportunities and church resources in a more effective ministry. As a result of his experience in the parish ministry and his understanding of the role of laymen and pastors in the life of a congregation, he has an unusual ability to assess the capacity of a congregation to fulfill its role and mission in the body of Christ.

United Effort

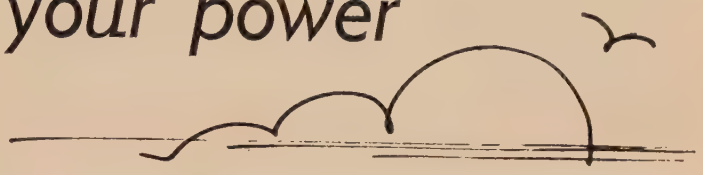
Dr. Ira D. Black (*standing right*) is secretary of new church development of the CC Board of Home Missions and emphasizes that the committee's program must provide for new churches in the city's expanding suburbs as well as in urban-renewal areas. From years of experience he brings to this task insight into the complex problems of site selection, building requirements, loans, mortgages and programs of membership evangelism.

Dr. James E. Wagner, co-president of the United Church of Christ, on learning of the action of the two city committees said: "I can think of no area of American life where a rethinking of our strategies and a recommitment to our missionary responsibility are more imperative than with regard to our changing cities, and it is an encouraging sign of missionary zeal in the United Church that we are moving in this way to address ourselves unitedly to this task. We are indebted to our urban church leaders for initiating this united effort."

Dr. Schmiechen is co-pastor of St. Paul's E and R Church, St. Paul, Minn., and president of the E and R Board of National Missions. Photo by courtesy of the Board of National Missions.

A Meditation

Using more of your power



JAMES GORDON GILKEY

HERE is one of the most intriguing letters I ever received. It comes to me from a young man who had graduated from Williams College and Harvard Business School, then had served in our Pacific Fleet during the recent war and now heads a highly successful insurance agency in New England.

He writes: "I think the average person today uses only a fraction of his available personal power, that only occasionally does he give what is for him a 'peak performance.' In my own case I think I have hit 100 per cent only three times during my entire life.

Peak Performances

"The first was just before my examinations at college when I certainly studied as hard as I possibly could. The second was during World War II when I directed a bomb-disposal squad on Okinawa. At that time too I was, I think, at my maximum. The third occasion was after the war, early in 1947. Then and throughout one month I tried selling insurance and pushed myself day and night to my limit. I wanted to discover whether I could succeed in that line or whether—everything considered—I had better attempt some other career. So my own record is three peak performances, only three, in forty-one years! My present guess is that the average person today operates at only about 20 per cent of full capacity, that only occasionally—very occasionally—does he succeed in turning on his full power."

Suppose an individual does turn on his full power. What happens? In at least some instances he makes an extraordinary record. Consider this actual case.

In 1904 a Russian boy named Mischa Elman, then only 13 years of age, arrived in Germany on a concert tour. He was already recognized in his own land as a top-ranking violinist. Now he wanted to gain recognition elsewhere in Europe. The city in which to make the attempt was of course Berlin and his manager arranged a crucially important recital for him there. The night before the concert little Mischa, his accompanist and the manager stayed at a small German hotel — the first hotel outside Russia the boy had ever visited. He was fascinated by the gaslight in his room and when bedtime came he tried valiantly to blow out the flame. Finally, and after many violent puffs, he actually succeeded . . . and then lay down to sleep. Gas gradually filled the room and the next morning the boy was found unconscious in his bed. Only after a doctor had worked on him for nearly three hours did he begin to know where he was.

How could a 13-year-old in that condition give a recital that very afternoon? In particular, how could he play the furiously difficult Tschaikowsky concerto that was the main number on his program? That was the time of all times when he needed to turn on his power . . . and what happened?

Years later Elman himself wrote: "I was still dizzy when I walked on stage but I suddenly felt a great burst of strength. Then I went through my entire program, including the Tschaikowsky concerto. But I was only a child. After the final notes in the concerto my knees buckled and I suddenly fainted in full view of the audience. When subsequently I was revived, the first thing I heard was the cheering in that hall."

All this discloses a practical personal problem that every human being faces. We begin meeting it in our teens, we continue meeting it as we grow older and it still confronts us on innumerable occasions in our later years. It is the problem of using every ounce of our personal power. How can we solve that problem? How can we operate at our maximum, not merely during occasional crises but frequently? How, conceivably, can we lift ourselves to our top level of achievement most or even all of the time?

Dr. Gilkey is the distinguished minister emeritus of South Congregational Church in Springfield, Mass., and the author of many books.

Specific Efforts

There seem to be three specific and concrete efforts all of us should make. We should make them irrespective of our age, our job or our personal situation; and we should make them day after day, week after week, year after year. To begin with, we must believe in ourselves — that is, believe that whatever life is insisting we must do we shall invariably find we can do. This does not mean we should run around telling everyone how able we are and assuring all and sundry that we shall presently give a superlative performance. Rather if we try our hardest, and then continue trying our hardest, we shall finally be able to meet the demands falling upon us — no matter what those demands prove to be.

Why is this inner self-confidence so essential? Because, as centuries of human experience have shown, it automatically releases all the reserves of power hidden within us. Presently those reserves show themselves — as they did in the case of 13-year-old Mischa Elman — as a sudden and triumphant "burst of strength."

If you think you are beaten,
you are;
If you think you dare not,
you don't;
If you'd like to win, but
suspect you can't,
It's almost certain you won't.

(Continued on page 27)

What makes the doctor tick?

A lifelong sense of responsibility and of scientific inquisitiveness, friends say

PORTRAIT OF THE MONTH

DR. Severinghaus is not a simple subject to scrutinize," writes a woman who should know—for forty-two years she has been Mrs. Elmer L. Severinghaus.

She is so right, for her husband is a man whose boundless energies and talents keep him involved in a whirl of international religious and medical activities. The Severinghauses live in Montclair, N. J., where they are members of the First Congregational Church. But the doctor's reputation in the fields of public health, nutrition and endocrinology create a demand for his services in pioneer medical projects throughout the world.

Physician's Son

Elmer L. Severinghaus was born sixty-six years ago in New Albany, Ind., the son of a physician and the grandson of a circuit-riding Methodist preacher. At the age of twenty-two he received his A. B. degree from the University of Wisconsin and two years later earned a master's degree there. It was in 1918 also that he married Grace Colby, a college classmate.

Three years later, with a medical degree from Harvard, Dr. Severinghaus began what was to be a twenty-five-year tenure on the faculty of the University of Wisconsin Medical School. In 1929 he and Mrs. Severinghaus joined the First Congregational Church of Madison, whose minister then was Dr. Robbins W. Barstow.

Their warm and vital interest in the students at the university is one of the first things that the Rev. Frederick W. Hyslop mentioned when he was asked about the Severinghauses. At present the minister of First Congregational Church in Greeley, Colo., Mr. Hyslop was a student at Wisconsin in the Twenties and served as a student minister there in the Thirties. Mr. Hyslop recalls that both the Severinghauses taught in the church school and visited summer conferences at Green Lake, Wis., to speak to the young people on a healthy Christian outlook on life. The concern shown by the professor and his wife, as well as their assistance and encouragement, helped many students surmount the difficult days of the Depression.

Mr. Hyslop also remembers the doctor's wholesome family life. Their children have become a credit to their parents in every way. John Wendell and Edwin Colby are both doctors now and Patricia does specialized work with school children.

By 1941 Dr. Severinghaus' distinction as an endocrinologist had won for him the presidency of the Endocrine Society of the United States. In that year he was sent with a special commission and diplomatic passport to attend a congress on the subject in Montevideo, Uruguay, thus becoming the State Department's first professional exchange participant in President Franklin D. Roosevelt's Good Neighbor program.

This trip was to be only the beginning of his world travels. In 1945 he led a team of fourteen Americans to Italy on a nutrition research and service mission co-sponsored by the Congregational Christian and the Unitarian service committees in cooperation with the United Nations Relief and Rehabilitation Administration. Dr. Alfred W. Swan, then minister of Madison's First Congregational Church and also board chairman of the CC Service Committee, presided at the doctor's commissioning for this assignment.

Photo by courtesy of the International Cooperation Administration.

Devoted Layman

Dr. Severinghaus always took an active part as a dedicated layman in the life of his church. "He is one of those earnest but relaxed people," Dr. Swan has said of him, "one of those technically skilled and devotedly consecrated laymen without whom our churches could not exist—and of whom the world could use a million or two more."

In 1946 Dr. Severinghaus resigned his professorship at the University of Wisconsin to join the international pharmaceutical firm of Hoffmann-La Roche, Inc. in Nutley, N. J., and to direct their search for new medicines. Because of this firm's Swiss connections, he has made numerous trips to Europe and Mrs. Severinghaus has accompanied him often. On their free time in Europe, they have visited Service Committee and American Board institutions in France, Italy, Greece and Turkey.

The doctor was thus eminently qualified when, in 1953, he was elected a member of the Prudential Committee of the American Board for Foreign Missions and a corporate member of the CC Service Committee. In that year also he

International Cooperation Administration sent Dr. Elmer L. Severinghaus (second from left) to University of Indonesia at Djakarta during last months of 1959 as special visiting professor of nutrition and endocrinology.

was appointed to the American Board's important Medical Committee and has been its chairman since 1954.

In addition to all this, Dr. Severinghaus is treasurer of the CC Christian Higher Education Fund, a director of the American Leprosy Missions and a board member of Church World Service, the overseas relief agency of the Protestant and Orthodox churches. His "pet project," he says, is providing medical and nursing journals and new textbooks to all American Board personnel abroad.

Creative Service

Too numerous to list here are the medical societies of which this busy man is a member, the books and articles he has written, the projects of which he has been a creative part. Yet, in spite of great demands on his time, he manages to give abundant service to his church, the First Congregational of Montclair, N. J., where he is presently chairman of the board of deacons.

"His active participation in this church is a steady reminder of his membership on our rolls," declares his minister, the Rev. N. Wesley Haynes. "At the same time I can think of no single member who so obviously belongs to the whole church of Christ. The community loyalties in Dr. Severinghaus' life are very apparent, but we are also aware of the larger loyalties and wider concerns that dominate his thinking. We see this in the international friends who visit his home and attend church with him. We feel it in the stories he brings from other countries. He is a man who makes very vivid his 'other vocation.' "

The international friends of whom Mr. Haynes speaks are usually foreign students or United Nations personnel. The doctor and his wife are members of Montclair's Cosmopolitan Club and also of Overseas Neighbors, a "people to people" affiliation between citizens of the Montclair area and of Graz, Austria, to promote international friendships.

In 1958, upon his retirement as vice president of Hoffmann-La Roche, Dr. Severinghaus became professor of public health nutrition at Columbia University's School of Public Health and helped organize the Institute of Nutrition Sciences. This new institute is training foreign physicians and other public health workers to achieve nutritional improvement in their own countries. Students come from all quarters of the globe to this unique graduate school and Dr. Severinghaus has made a number of field trips in connection with this program. He has conducted surveys, taught and made plans for improved nutrition programs in Haiti and Puerto Rico. During the last months of 1959 he was visiting professor of nutrition and endocrinology on the University Medical Faculty at Djakarta, Indonesia, sponsored by the International Cooperation Administration.

Christian Conviction

For his services in Puerto Rico, Governor Muñoz Marín praised Dr. Severinghaus for his aid in helping solve the nutritional problems of that land. "Through his efforts," the Governor wrote, "he has inspired our younger generation of doctors to undertake specialization in nutrition and to bring back to the Commonwealth a better understanding of our nutrition problems and a determination to work more intensively towards their solution."

Looking at his record, one may well wonder how Dr. Severinghaus manages to accomplish so much. Perhaps the answer lies in a statement made not long ago by a friend. "What makes Dr. Severinghaus tick? A lifelong sense of responsibility, a scientific inquisitiveness and a devotion to human welfare as an expression of his Christian faith. He is a man of truly great stature—professionally, personally and in his Christian convictions."

E AND R

LAY SCHOOLS OF THEOLOGY PROVE POPULAR

THE steadily increasing role of the laity in the future life of the United Church of Christ was foreshadowed this summer at the Lay Schools of Theology held at Lancaster, Pa., and Webster Groves, Mo.

Ninety-eight men and women of Evangelical and Reformed and Congregational Christian churches gathered at Eden and Lancaster Theological Seminaries for a week of intensive study of theology, Bible and practical churchmanship.

Difficult Challenge

Among them were farmers, housewives, high-school and college teachers, nurses, engineers, chemists, secretaries, a personnel director, an industrial psychologist, a social worker, an architect, a photographer, an accountant, a librarian, an organist and a retired newspaper editor.

They came from twenty-one states and from Germany. Some are retired and some active in the business world. The range in age, education and experience was wide. Yet all met the difficult challenge to serious study and thought about their faith with enthusiasm. There was no cutting of classes, and between classes the reference works and study tables in the library were in constant demand!

The reaction of the laymen and laywomen to the sessions was summed up by the Rev. Dr. Oscar J. Rumpf, Professor of Practical Theology and Christian Education at Eden Theological Seminary, who was dean of the lay school there. The students "moved from being individuals receiving ideas and information to a fellowship of persons caring for all members. Each and every person became a part of the church," he declared.

This program of theological studies for the laity was initiated by a committee of sixteen representatives of lay organizations including the Congregational Christian National Women's Fellowship and the Laymen's Fellowship, and the Evangelical and Reformed Women's Guild and the Churchmen's Brotherhood. The committee has been functioning for four years in anticipation of the new Council for Lay Life and Work provided for in the proposed Constitution of the United Church of Christ.

The first Lay School of Theology was held in 1959 at Lancaster Seminary as a pilot project. It is believed to have been the first experiment of its kind to be undertaken by any denomination in the United States. Twenty per cent of the students who were at Lancaster this summer had attended the 1959 session. The school at Eden from July 17 to 23 this year was the first held in the midwestern area.

The need for a dedicated laity in the service of the church was stressed by the Rev. Dr. Lee J. Gable, Professor of Christian Education at Lancaster Seminary, who served as dean of the lay school there.

"These are days when secular forces are strong and religious interest often shallow," he declared. "It is imperative that laymen and laywomen be challenged to serious thinking and serious Christian dedication."

Lancaster's dean, Dr. Lee J. Gable, chats with Mr. and Mrs. Lloyd Morton.

That "challenge" was one of the var-

Mrs. David D. Baker (head of table), teacher at Eden lay school, confers with Mrs. Wayne C. Meier, C. Don Snyder, Mrs. Robert G. Williams, Joseph Lidington.

Old Testament prophets come to life for Lancaster students through the skilled teaching of Prof. Donald M. C. Englert.

CATHERINE LINDER

ied reasons given by the students for attending the lay schools. They spoke too of "new horizons," "a rich fellowship," "the opportunity to learn more about not only my own denomination but also the denomination with which we are uniting," "the opportunity to serve better in the United Church of Christ."

Registrants at the Eden school were met on arrival with chauffeur and bellboy service provided by the faculty of the seminary. (One commented he had never had such an intelligent bellboy.)

Laymen and women formed steering committee that arranged many activities.

However, they quickly took over responsibility. Through a steering committee they arranged their own field trips, necessary changes in program, devotions and fellowship hours.

They "demonstrated their churchmanship and ability to minister by assuming basic responsibility for the orderly functioning of the school," Dr. Rumpf commented. He added that no ordained chauffeurs or bellboys were needed at the close of school.

One example of how dedicated laymen are beginning to serve the church was offered by Lloyd Morton of Belmont, Mass., vice president of the Laymen's Fellowship of the Congregational Christian churches. In 1958 he suggested that a number of laymen might consider early retirement to become lay preachers or to assist in other types of church work. To demonstrate that he was serious about his own suggestion, Mr. Morton retired last June, a full year and one-half before he had reached formal retirement age. Now he is serving as minister of two small CC churches at Royalston and South Royalston, Mass. Having attended the 1959 Lancaster lay school, Mr. Morton returned this year to tell students about his new vocation.

The members of the faculty for the Lancaster school, in addition to Dr. Gable, were the Rev. Dr. Paul J. Achtemeier, Associate Professor of New Testament at Lancaster Seminary; the Rev. Dr. Donald M. C. Englert, Professor of Hebrew and Old Testament Science at the seminary; the Rev. George H. Bricker, librarian at Lancaster, who served as associate dean of the lay school; and the Rev. Dr. David J. Wieand, professor at Bethany Biblical Seminary, Chicago.

Faithful Service

Faculty for the Eden Lay School of Theology, in addition to Dr. Rumpf, included Mrs. David D. Baker, editor of *The Church Woman* and director of program coordination for United Church Women, National Council of Churches; the Rev. Dr. Richard L. Scheef Jr., Associate Professor of New Testament Literature at Eden Seminary; and the Rev. Dr. Elmer J. F. Arndt, Professor of Historical Theology and Christian Ethics at the seminary.

Both schools reflected the views of the lay ministry expressed to the group at Lancaster by the Rev. Dr. Harold H. Wilke, executive secretary of the Commission on Church and Ministry of the Evangelical and Reformed Church. The lay ministry may be fulfilled, he said, "partly in study — disciplined study." But "faithful service is also necessary. Proclaiming God's word may happen not only by 'words of love' but also by 'deeds of love.' We cannot proclaim God's love unless we listen and are concerned for the lives of others."

The air-conditioned library at Eden Seminary was the scene of a class in New Testament studies taught by Prof. Richard L. Scheef Jr. of the seminary faculty.

Mrs. Linder is manager of the midwest office of the Office of Communication for the United Church of Christ. Photos by courtesy of the Office of Communication.

NDABANINGI SITHOLE

Africa wants white cooperation

SOUTHERN Rhodesia comprises 150,333 square miles. There are about 2,590,000 Africans and about 211,000 white people within its boundaries. The first mission board to send missionaries to this country was the London Missionary Society in 1859. The CC American Board for Foreign Missions began its work in Southern Rhodesia in the year 1893. Since then, of course, many more denominations have made their appearance on the Rhodesian scene.

Early Problems

The early missionaries ministered to a people who were illiterate, indifferent and even hostile to the Christian churches and their schools since these institutions were viewed as constituting a threat to native customs and traditional authority. The early missionaries ministered to a simple rural people with the simplest needs of life, and to a people who had been European-conquered and seemed satisfied with second-class citizenship in their own country. They ministered to a people who were surrounded by other European-conquered African nations and tribes. They ministered to a people who were inwardly resentful of the domination of the white man.

With the coming of modern towns and cities in Southern Rhodesia, with the opening up of gold, chrome, asbestos and other mines, the African people have been suddenly caught up in a process of urbanization and industrialization. Today about 600,000 Africans are regularly employed in one way or another. This is to say that about 30 per cent of the African population in Southern Rhodesia has become "de-ruralized" and many more are in the process.

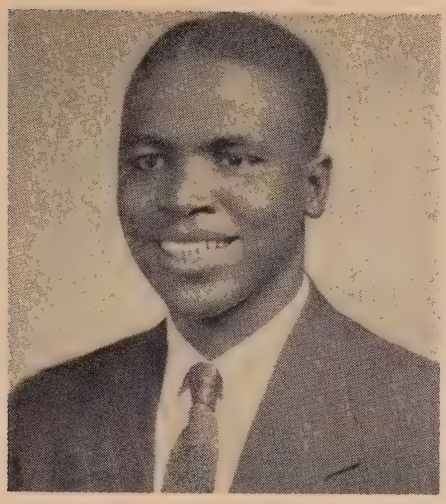
Africa today, notes the author, is supercharged with an unflinching determination for freedom and independence, often resulting in rioting as shown above.

The American Board missionary, as is true of his fellow missionaries in Africa, has to cope not only with the simple rural African but with the energetic "de-tribalized" African. He has to deal with the African who has been dispossessed of the tribal religious patterns that gave meaning to his life. In other words, one task of the American Board missionary, among many others, has been to help the emerging African fill the religious void created by Western industrialization.

The political climate in all of Africa has greatly changed from what it was twenty years ago. There are now 68,000,000 Africans who enjoy full independence and another 42,000,000 will be added to the list by the end of 1960. The twelve new African republics that have been carved out of the former French Africa have altogether 33,000,000 nationals who are now inhaling the invigorating and exhilarating air of freedom and independence. The missionary today thus is working in an atmosphere that is negatively charged with anti-colonialism and anti-imperialism but that is also positively supercharged with an unflinching determination for African freedom and independence.

One redeeming feature of this wave of anti-imperialism is that the African is not against the white man as such but against white domination. It is an interesting fact of contemporary history that since the British left Ghana (then the Gold Coast), more Europeans have gone there. It is also interesting that

Mr. Sithole is a teacher at Mount Silinda Institute in Southern Rhodesia and minister of the Mount Silinda Church. Photos by Wide World, New York, and Harvard Studio, Boston.



Mr. Sithole received his seminary training at Andover Newton in Massachusetts.

. . .

not white domination

racial discrimination in Africa is practiced only in European-ruled Africa.

Now we come to the question: What is the role of the American Board missionary — or any other — in such a fast-changing situation? Does this new situation raise the question of abandoning the missionary enterprise?

Suppose the American Board were to abandon the African missionary enterprise. The immediate question put by the Africans would be: "Why? The missionaries are not only needed but also wanted for religious, medical and educational work." The Africans, more than any other people, realize that their needs will not come to an end with the attainment of independence. They know that their needs will double, treble and quadruple since they will be embarking on new projects as free men and the helping hand of the missionaries will be all the more necessary and welcome. As a result, the function of the American Board missionary has not materially altered. He must continue to preach the gospel of Christ to the African whether in bondage or in freedom. Sin does not end with the attainment of political freedom and independence.

Too often our major difficulty has been that we think mankind is many people, when mankind is actually one, and we need more ambassadors of good will not only to preach this basic truth of human life but to set our people an example by living it. Because they are uncommitted to any colonial program, the American Board and other missionaries have a much better chance of demonstrating this oneness of mankind:

God is our father,
Christ our savior,
Man our brother.

Permit me to summarize my thinking about the Christian church in Africa:

1. Africa is a challenge to the whole Christian church in the world. In the past the church has played an important part in the opening and development of Africa. But the church should not become satisfied with her glorious record of the past and forget about today's needs. Sustained effort is necessary.

2. The church can meet this challenge in the field of faith. Faith is part and parcel of human life on all levels. The interpretation of the nature and destiny of man depends upon the kind of faith it is. A godless faith tends to devaluate man and man is finally held accountable to the earthly powers-that-be. The new industrial system has created religious hollowness, emptiness and meaninglessness in many areas in Southern Rhodesia. There is a hunger for God.

3. The church can meet this challenge in the field of human relations by living out the actual principles of the Christian faith. By standing for that which is truly Christian and just, the church can serve as a lighthouse in our troubled and floundering human relations.

4. The church can meet the challenge in the field of education. The African child and the African adult are reaching out for thoughts and ideas to satisfy their new hungers. The Africa of tomorrow will be ruled by the African of today. Unless therefore the African of today has the right ideas and thoughts the Africa of tomorrow will suffer.

5. The church can also help in disseminating Christian literature. All over Africa there is a marked lack of suitable Christian and general literature. Give Africa worthy thoughts and ideas and the marching millions of Africa will be a blessing to the rest of mankind.

New Functions

In medicine and agriculture as well as the social services the church has an important role to play. It has rendered meritorious service in the past, but since the needs of Africans have greatly multiplied, the church must multiply its services in these areas as in others.

The role of the American Board missionary therefore is to help and even to cause the institutional church to perform these new functions of the church. The role of the missionary is to help the African people to become God-conscious, God-related, God-worshiping and God-seeking, to help the African discover God through service to his fellow man.

The role of the American Board missionary, as I see it, is to teach that:

All people of the earth
Share but one common birth,
One destiny;
One sun shines o'er us all,
Alike we rise and fall,
One night will spread its pall
Eternally.
Great God of all the earth,
Lead us to know the worth
Of sympathy;
May fellowship increase,
May all contention cease,
O may we dwell in peace
And unity!

NATIONAL COUNCIL STUDIES
THE ROLE OF RADIO, TV AND FILMS
IN RELIGION

The Church and the mass media

THE GENERAL Board of the National Council of the Churches of Christ in the U. S. A. affirms that:

A. The effect of the mass media is of inescapable concern to all Christian churches and Christian people.

These are not incidental phenomena of contemporary life, but powerful instruments of communication controlling major segments of the time and attention of the American people and providing much of the context of information and understanding within which American attitudes and behavior are developed.

We are therefore under the mandate of Christ to bring the judgment of the gospel to bear upon the policies and practices of the organizations that operate the mass media, as well as upon the total use that men make of the media.

B. There is much in the mass media to expand man's horizons, deepen his sympathies and increase his dignity.

C. At the same time the potential of these media for good is balanced by a disturbing potential for the degradation of man, his manipulation and his education in false systems of value.

The image of man that comes through in much contemporary fare in all three of these media is often poles apart from the Christian understanding of man and his purpose.

We speak here not merely of the pathological preoccupation with sex and violence or of revelations of dishonest practices within the industries, but more fundamentally of the assumption in both the content of the media and the policies that govern them that man's end is material advantage, power and pleasure to be achieved through competing with, manipulating and exploiting his fellow man. We recognize that this is symptomatic of a moral disease in our society, reflected in the mass media, and we confess that the churches themselves share in the responsibility for it.

D. The task of the churches is not limited to the expression of concern over specific mass media programs that are harmful. It is certainly not to attempt over-all censorship. It is rather to take positive steps to help like-minded persons and groups to be wise stewards for the public good of these instruments that God has made available.

The churches have a custodial responsibility for our moral and spiritual inheritance, but in times of rapid social change it is not to be expected or even desired that the churches will always be unanimous in their judgments on specific issues.

They should cultivate consultative relationships with these industries in all areas of functional responsibility — management, production, the creative and the artistic. They should seek out men and women of like concern, with the purpose of developing through these relationships mature insights about the moral and spiritual condition of man in our time and the creative possibilities inherent in the mass media in speaking to this condition.

Above all they should utilize the tremendous potential of their access to millions of church-going Americans to educate them in discrimination and responsiveness to radio and television programs and films that deal in all honesty, integrity, creativity and taste with human life in its many dimensions.

The churches, along with other elements of the responsible public, have an obligation to speak representatively to the Federal Communications Commission and Congress and to urge the F. C. C. to fulfill its legal mandate to supervise and regulate the radio and television stations in the public interest.

Particularly we urge that the F. C. C. improve its disposition to enforce and its means of enforcing the power it already has to grant or withhold licenses on the basis of the demonstrated readiness of stations to operate in the public interest.

In broadcasting, as in motion pictures, there is an obligation to the public that goes beyond the avoidance of offense to the more positive functions of affording listeners and viewers multiplied opportunities to broaden their intellectual and spiritual horizons, to derive new incentive to become responsible citizens.

TV and radio stations and networks should assume more responsibility for presenting to the public a wide range of viewpoints concerning the paramount issues of peace, disarmament, nuclear fission and even issues that are unpopular with the government, the industry and the churches. This will require the presentation of news in depth and more and better programs on controversial issues. The church must learn how to use these new and powerful means of communication for its God-given mission just as it has had to learn the use of the printed word.

The above is an abridgment of an official National Council of Churches Study Commission statement, adopted by the General Board of the National Council. Photo by H. Armstrong Roberts, New York City.

She Sang of Victory Over Death

HELEN & EUGENE BRAUN

GUADALUPE doesn't like to sing in public. Although she is an active member of the church, she has refused a number of times to take part in choruses. But last Wednesday she sang clearly and loudly in the open air before several hundred people.

Her voice was harsh and unpleasant. Tears were streaming from her eyes. Yet she sang joyously, *Mas alla del sol* and *Cuán gloriosa será la mañana*, trying to express to the group her certainty that the message of these songs, speaking of joy eternal in Christ, was true and was worth living and dying for.

Careful Study

She was standing at the gate of the cemetery in Tabacundo, Ecuador, as she sang. The pallbearers were waiting uneasily both because of the weight they supported and because this was the first time they had ever heard singing in a funeral procession. Yet they were patient as an Ecuadorian Protestant read: "I am the resurrection and the life . . . he that believes in me . . . shall never die." A brief message followed. When this was finished the procession moved into the cemetery. José Miguel Espinoza, Guadalupe's father, was buried without further ceremony in the section reserved for "unbaptized babies or others" outside the protection of the Roman Catholic Church.

This was the first time Tabacundo had experienced the death of a Protestant citizen. José Miguel had made public his decision to follow Christ in February 1958. He had proved his earnestness in this step by a careful study of the Bible and especially by the application to his life of what he found in it. His family and neighbors marveled at the change that came over him. Previously debt-ridden and profligate, he had now dedicated himself to his brick and tile making and to his family, becoming a loving father and husband.

He strove to share with others the new life that he had found. His small factory soon blossomed with neatly printed signs bearing Bible verses. One quoted St. Paul's words, "For by grace you have been saved through faith. . . ." He had clearly turned his back on images and human intermediaries and was depending wholly upon the word of God.

The accident had happened two days before. While preparing soil for the following day's batch of bricks, a wall of earth had fallen on José Miguel. He was quickly pulled out of the debris by his son and it was decided to drive him to the hospital in Quito. But before half the 60-mile trip was over, he died and his body was returned to his home.

We sat up most of the first night with the family and the loyal friends who stopped by the house. The eldest son, Carlos, who is studying to be a minister, and Guadalupe took over most of the arrangements. We sat in the same room in which José Miguel had received church membership classes, where he had tried to accompany our hymns on his mandolin—finding it difficult to adjust his Ecuadorian, minor-tuned ear and instrument to our style of music.

Deeper Source

During that long cold night, alternately grief-stricken and joyous, we learned something more of the true role of missionaries. The faith and strength of spirit shown by those people was not anything we had taught them but rather something that came from a deeper and much more reliable source—the "spring of water welling up to eternal life." This was something we had perhaps hinted at in preaching and teaching but it had come to them directly from the Holy Spirit.

We also had to face the facts of the burial arrangements. José Miguel had been one of the most enthusiastic backers of a plan to beautify the cemetery we have at Picalquí, the mission farm. He had often expressed his desire to be buried in "our own" cemetery, with singing and not with mourning. As we shivered with cold and faced the facts, it was clear that this wish would never be granted by the dead man's ardent Roman Catholic family. But at the same time, the local priest would certainly never consent to give the rites of the church to this "heretic" and he might even forbid the use of the cemetery. In these decisions we admired Carlos' spirit. He could have defended his father's wishes at the expense of arguments and ugliness. But, assured of his father's faith, the feelings of the living became more important than the wishes of the dead.

José Miguel Espinoza and son, Carlos.

Life Abundant

By the morning of the day of burial, arrangements had been made and the priest had given permission to bury José Miguel in the section of the cemetery reserved for those outside the Roman Catholic Church, mainly unbaptized babies. Carlos and Guadalupe wanted to have a brief service at the graveside but that was absolutely forbidden.

We were allowed to have a short service in the home before the body was carried to the cemetery. In the same room where José Miguel had so regularly led his children in singing, praying and Bible study we turned to the great passages of comfort and hope, we sang hymns of joy and we prayed that, just as the testimony of the life of our brother had impressed his neighbors, so might his death and our lives be opportunities for continuing this testimony to a living, life-changing Christ.

From this service we went to join the procession to the cemetery. As the mission school children sang three of José Miguel's favorite hymns it was then that Guadalupe, who doesn't like to sing in public, joined in. Loud and clear through her tears, she sang of her confidence that her father lived, that she too would live, and that by her singing others might come to know the life abundant.

The Rev. and Mrs. Eugene R. Braun are E and R missionaries in Tabacundo, Ecuador. Photo by courtesy of Mr. Braun.

NEWS

WITHIN THE UNITE

HEALTH AND WELFARE COMMISSION HONORS E. ROY CORMAN

THE REV. Dr. E. Roy Corman, retired E and R minister of Pittsburgh, Pa., was honored at a recent meeting of Pittsburgh Synod for his unusual contribution to St. Paul Orphans and Old Folks Home in Greenville, Pa.

Dr. Corman has been a member of the board of the institution for thirty years and its president for the past nineteen. Under his leadership the home for the aging was relocated and its capacity doubled; three new cottages were constructed for children; an additional home for the aging at Dorseyville was brought under this central administration; philosophies of care were modernized; and admission policies were relaxed to allow entrance of children and aged exhibiting the most acute need for service.

In recognition of these contributions Dr. Corman was awarded the key and certificate of the Commission on Health and Welfare Services, the highest honor the Evangelical and Reformed Church can bestow in this field. The Rev. Dr. Lee W. Rockwell (*right*), executive secretary of the commission, presented the award on behalf of the institutions Dr. Corman serves, as well as the grateful people of the church. Before his retirement, Dr. Corman was for many years pastor of Trinity E and R Church, Wilkinsburg, Pa. Mrs. Corman is a former president of the E and R Women's Guild.

AMERICAN BOARD LAUNCHES OVERSEAS INTERNSHIP PROGRAM

AN EXPERIMENTAL overseas internship program for seminarians between their second and third years in U.S. theological schools is being inaugurated this fall by the American Board of Commissioners for Foreign Missions, overseas agency of the Congregational Christian churches.

The project is designed to familiarize American ministers — and through them their congregations—with Christian churches in other lands, declared Dr. Alford Carleton, the board's executive vice president.

Under the new program, Dr. Carleton added, eligible pre-senior students will serve in countries where American missionaries are working "in partnership with a church of another culture in Asia, Africa or the Near East." The American students will be assigned to community projects along with rank-and-file members of their host churches.

"It is imperative that American churches quickly become aware of Christianity in its world setting," said Dr. Carleton.

Chosen to launch the intern project were a Hartford Theological Seminary student, John M. Rogers of Lansing, Mich., and his wife (*see photo*). They have been assigned to the National Christian Rural Service and Training Center at Tsurukawa near Tokyo. This experimental training center program, supported by the American Board, gives specialized training to rural young people preparing them to communicate the Christian faith as rural evangelists or professional nursery-school teachers. Mr. and Mrs. Rogers' year in Japan is being underwritten by Immanuel Congregational Church of Hartford.

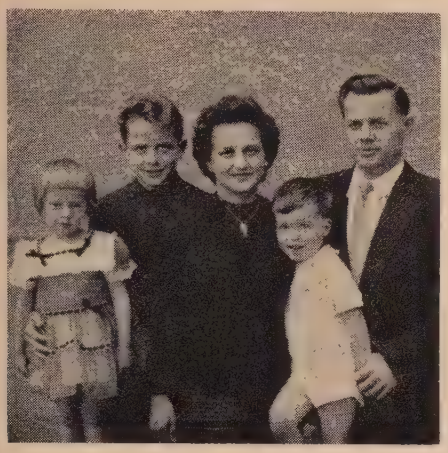
Eligibility for the overseas internship is presently limited to students in seminaries east of the Mississippi River that are members of the American Association of Theological Schools, said Dr. Carleton. Selection is restricted to childless couples, single men and women. Preference will be given to seminaries that already have a domestic internship program, the missions official added.

"It must be emphasized," Dr. Carleton said, "that this seminary internship abroad is not primarily an occasion for serving, but for listening and learning."

At the Tsurukawa center, four educational programs are offered, all in English. They are a four-year training course for rural evangelists; a two-year day-nursery teacher training program; short courses for rural lay leaders; and refresher courses for rural teachers. While at the center each student works twenty hours a week on the 45-acre farm to gain firsthand knowledge of the latest farming methods and farm life.

Practical Christian work experiences available to Mr. and Mrs. Rogers in Japan include participation in local and regional programs of the Student Christian Movement, camping and conferences with youth, recreational leadership, adult religious education, touring with evangelistic and social work teams, and English tutoring. Mr. Rogers also will do occasional preaching. At Tsurukawa they will be working with such missionaries as the Rev. and Mrs. Alden E. Matthews (CC).

MINISTRY OF RECONCILIATION IN SOUTH EXPANDED



SINCE the beginning of 1957 Dorothy Hampton of Raleigh, N. C., has been serving as a consultant in race relations in a pilot project in the North Carolina and Virginia area. Sponsored by the Council for Christian Social Action and aided by a grant from the Fund for the Republic, Miss Hampton has carried on an effective ministry among groups, congregations and interdenominational agencies.

Although the foundation grant has now been exhausted, the ministry begun by Miss Hampton has been continued and extended through the joint sponsorship of the CC Board of Home Missions and the Council for Christian Social Action.

A second worker, the Rev. Edward M. Brown, is now stationed in Atlanta, Ga., with responsibility for facilitating communication and fellowship between the white and Negro constituencies of the United Church of Christ in Georgia, Alabama, Mississippi, South Carolina, Tennessee and Kentucky.

A Congregational Christian clergyman and a native of the South, Mr. Brown served for three years in France as a fraternal worker for youth at the invitation of the Lutheran Church and under the sponsorship of the Congregational Christian Service Committee. Photo shows Mr. and Mrs. Brown and their children.

E AND R PASTORS ON LEAVE ATTEND SUMMER SCHOOL

IT WAS "back to school" for forty-five ministers of the United Church of Christ who were granted leaves of absence by churches for five weeks this summer to attend an experimental Summer School for Ministers at Eden Theological Seminary, Webster Groves, Mo. (*see photo*). They represented churches from California to Vermont and from Wisconsin to Texas.

"The minister today is so busy that he has no time to think," according to Dr. John H. Shope, secretary for city church and urban strategy of the E and R Board of National Missions. The denomination sponsored the school to give ministers an opportunity "to rethink the way they use the Bible to make it relevant to our time," he explained.

The program included courses for credit at the level of the master's degree in sacred theology, in biblical studies, in pastoral counseling and in the sociology of the city parish. This is the second year of a proposed three-year experiment in in-service training for ministers who have been out of theological school and in pastoral work for some years. A similar school was held at Lancaster Theological Seminary last summer. Plans for the summer of 1961 are incomplete. Costs of the program were borne by the E and R Board of National Missions, the Women's Guild, the Commission on Church and Ministry and the seminaries of the Evangelical and Reformed Church. The ministers' churches contributed by providing a substitute for them during the school period.

The Rev. Dr. Elmer J. F. Arndt, Professor of Historical Theology and Christian Ethics, Eden Theological Seminary, was dean of the summer school. Other faculty members included Dr. Thomas R. Bennett, New York City, program secretary in public affairs, Christian emphasis and church cooperation, National Council of the Young Men's Christian Association; Dr. Roger Hazelton, Oberlin, Ohio, dean of Oberlin Graduate School of Theology; the Rev. Warren Mehl, librarian, and Dr. Allen G. Wehrli, Professor of Old Testament, both of Eden Theological Seminary; Dr. Albert C. Outler, Dallas, Texas, Professor of Theology, Perkins School of Theology, Southern Methodist University; and Chaplain Leon Kennedy, who serves the needs of patients in the State Hospital that is located in St. Louis, Missouri.

Continued on next page ▸

NEW MIDWEST OFFICE OF COMMUNICATION OPENED

A NEW midwest office of the Office of Communication for the United Church of Christ was opened in St. Louis on August 1 with headquarters at 1720 Chouteau Avenue.

Mrs. Catherine Linder (*see photo*), formerly of New York, is manager of the St. Louis office. She has had extensive public relations and publicity experience in religious, educational and welfare fields. Among the organizations for which she has worked are the National Council of Churches, New York City Congregational Church Association, Church World Service, Fifth Avenue Presbyterian Church in New York City, 164th General Assembly of the Presbyterian Church in the U.S.A. (now the United Presbyterian Church in the U.S.A.), Union Theological Seminary and American Relief for Korea.

A graduate of Vassar College and the mother of two daughters, Mrs. Linder is the daughter of the late Rev. and Mrs. Frederick Emerson Stockwell and the niece of Dr. Henry Noble MacCracken, former president of Vassar College and a deacon of the Congregational Christian church of Poughkeepsie, N. Y. She is a member of the National Religious Publicity Council.

The midwest office of the Office of Communication was for many years located in Chicago under the management of Mrs. Mary Paulson Harrington. When Mrs. Harrington's husband was transferred from Chicago to Franklin, Ind., she asked to be relieved of her duties. It was then that the office was transferred to St. Louis. Mrs. Harrington is presently serving as a special correspondent for *United Church Herald* with responsibility for reporting activities of the lay agencies of the United Church of Christ.

Headquarters of the Office of Communication are in New York City, with Everett C. Parker the director and Marjorie Hyer the associate director. Boardman Getsinger is manager of the Boston office. Motion picture-TV producer is David Maysles.

INSTITUTE EXAMINES CHURCH'S ROLE AS NATION'S CONSCIENCE

THE CHURCH'S role as a national conscience on controversial domestic and international issues was the theme of the thirteenth Eastern Christian Social Action Institute held July 25 to 29 at the Massachusetts Congregational Conference Center in Framingham.

"The church is the best agency for the prevention of juvenile delinquency," stated the Rev. J. Archie Hargraves, minister of the Nazarene Congregational Church, Brooklyn, N. Y., and co-founder of the East Harlem Protestant Parish in New York City. Mr. Hargraves warned the clergy and laity that if they were to take juvenile delinquency seriously, "90 per cent of the local church activities would be revised."

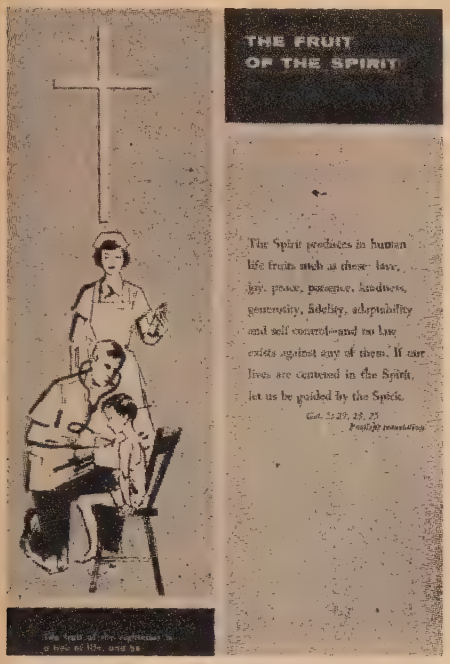
"The free world must live in coexistence with Communist regimes" because "the world cannot rely on an early breakdown of such regimes," declared the Rev. Herman F. Reissig, New York City, secretary for international relations of the Council for Christian Social Action of the United Church of Christ.

Other speakers and their topics were as follows: Dr. Prentiss Pemberton, Rochester, N. Y., Professor of Social Ethics and Sociology of Religion at Colgate Rochester Divinity School, "Christian faith confronts American culture"; the Rev. Dr. Harold C. Letts, New York City, associate executive of the Division of Life and Work, National Council of Churches, "Christian responsibility for freedom"; and the Rev. Rudolph W. Raber, Cleveland, Ohio, pastor, Hough Avenue Evangelical and Reformed Church, "Housing without racial barriers."

A special feature was a labor-management discussion between Merlin D. Bishop, Bristol, Conn., subregional director of United Automobile Workers, AFL-CIO; and Robert W. Stoddard, Worcester, Mass., president of Wyman-Gordon Co., Worcester. Dr. Myron W. Fowell, Boston, Mass., secretary of the Massachusetts Congregational Conference and former dean of the institute, was moderator. The Rev. F. Nelsen Schlegel, Cleveland, Ohio, field secretary of the Council for Christian Social Action, was dean of the institute. Mrs. Alexander J. Grant, the former Fern Babcock, New York City, editor of *Social Action* and publications secretary, was program coordinator. More than seventy-five delegates from twelve states attended. Shown in photo are (*left to right*) Dr. Schlegel, Dr. Pemberton, Mrs. Grant and Dr. Letts.

Framingham News

UNITED CHURCH INAUGURATES SUNDAY BULLETIN SERVICE



SUNDAY, September 4, marked the inauguration of what is probably the most widely read publication of the United Church of Christ.

The Sunday Bulletin continues the Sunday Calendar formerly produced by the Missions Council of the Congregational Christian churches and the Weekly Bulletin formerly prepared by the Department of United Promotion of the Evangelical and Reformed Church. It provides a service program for every Sunday of the year with pages one and four preprinted and pages two and three left blank for use by the local church in printing its order of worship and local announcements.

Special days and seasons of the church year as well as various program emphases widely observed by congregations in the United Church of Christ are featured on the front cover page. Various causes of the church, recognized by one or both uniting communions, are described briefly and pictured on the back cover.

Current distribution figures of the Weekly Bulletin and Sunday Calendar represent a weekly reading potential of at least one-half million people. Through its support of emphases generally observed throughout the church and through the dissemination of information concerning the many ministries of the United Church, the Sunday Bulletin will serve as an important unifying medium in the life of the United Church of Christ, according to Carl Klein, St. Louis, director of united promotion for the Evangelical and Reformed Church, and William K. Wilson, New York, director of production for the CC Missions Council.

Bulletins for the most important days of the church year are reproduced in four colors; several others are printed in two colors and the balance in one color. Sunday Bulletins may be ordered from the Missions Council, 287 Park Avenue South, New York 10, N. Y., or from Eden Publishing House, 1720 Chouteau Avenue, St. Louis 3, Mo.

CC, E AND R CHURCHES EXCHANGE VISITS

CHRIST Evangelical and Reformed Church of Bath, Pa., recently completed the third in a series of exchange visits with Congregational Christian churches in the New England states. Its pastor, the Rev. John H. Reese, and several members journeyed first to Massachusetts two years ago, then to Lebanon, Conn., last year and this year visited the Congregational Christian church at Taftville, Conn.

Purpose of the visits, according to William J. Halbfoerster Jr., correspondent for the Bethlehem (Pennsylvania) *Globe-Times*, was to cultivate better acquaintance among members of the United Church of Christ on the congregational level.

Responding to the invitation of the Taftville minister, the Rev. Robert E. Buxbaum, fourteen members of Christ Church and their pastor traveled 230 miles to Taftville on a recent weekend. Saturday afternoon gave an opportunity for informal fellowship between members of the Congregational church and their guests, followed by a meeting at the church during which various aspects of the union were discussed. Principal speaker was the Rev. Norman McLeod of New London, Conn., who presented the proposed revised Constitution and interpreted its importance to the uniting fellowships.

That night members of the Bath church were guests in the homes of the Taftville members. The service of worship on the following morning was conducted according to the liturgy regularly used by the E and R Church at Bath, with the Rev. Mr. Reese presiding and preaching the sermon.

On the following weekend the Rev. Mr. Buxbaum and seventeen of his members traveled to Bath, a small community of 1,900 persons in the heart of the cement region of Pennsylvania. After a visit to a local manufacturing plant, the group gathered at Christ Church for a fellowship hour and another question-answer period to continue exploration of the meaning of the union.

On Sunday morning the Bath congregation worshiped according to the order of worship commonly used at the CC church in Connecticut, with Mr. Buxbaum preaching. He urged a fuller dedication to the true mission of the church as it seeks to carry out the assignment given it by its Lord. The visit concluded with a fellowship dinner. Photo shows congregation at worship in the Christ Church sanctuary.

Donald Uhrich

NEWS of the WORLD

PROTESTANT CHURCHES STEP UP CLOTHING DONATIONS

Ed Beekman

THE amount of used clothing for needy people overseas donated by United States churches through Church World Service was nearly doubled during the first seven months of 1960.

During this period 4,104,404 pounds of used garments were received at the five Church World Service clothing centers in response to the United Clothing Appeal of the churches, as against 2,243,740 pounds during the same seven-month period of 1959.

According to C.W.S. offices in New York City, much of the increased supply was distributed to Chilean earthquake victims, whose plight is deemed responsible in large measure for the increase of donations.

C.W.S. also pointed out that even if during the remaining five months of 1960 the rate of donations continues at the current level, the year's total will fall far short of the appeal's goal of 10 million pounds annually.

Good used garments, given through church organizations for destitute people overseas, are processed and shipped through five Church World Service clothing centers. These are located at New Windsor, Md.; Nappanee, Ind.; 919 Emerald Ave., Modesto, Calif.; 4165 Duncan Ave., St. Louis 10, Mo.; and 110 East 29th St., New York 16, N. Y.

Photo shows C.W.S. truck delivering used clothing for processing at the C.W.S. center in St. Louis. The truck is used to pick up garments accumulated at churches and other collection centers throughout the area served by the St. Louis center. At each of the five Church World Service centers, groups of volunteers from nearby churches and civic organizations, both men and women, join with the employed staffs in sorting contributed clothing before it is baled and wrapped for shipment.

ROME VISITORS ATTEND PROTESTANT SERVICE

THE choice of Rome for the 1960 Summer Olympic Games meant that for both the competing athletes and the huge number of spectators this quadrennial event offered an opportunity to visit many sites and monuments intimately identified with the rise and spread of Christianity. Protestants and Catholics alike were attracted to the catacombs, where persecuted Christians met in secret, and to the prison where, tradition says, St. Peter and St. Paul were held.

A coordinating committee, organized by the Federal Council of Italian Evangelical Churches and including representatives of various Italian Protestant bodies, scheduled worship services in a variety of languages that foreign visitors could attend. These included an ecumenical service in the Waldensian Church in Rome *(see photo)*, which dates back to the twelfth century and is the oldest Reformed church in Europe. The church has a congregation of about 500 members.

Of special interest was the Protestant seminary next to the church, the only institution of its kind in Italy. Protestant tourists also visited the Rome offices of the World Council of Churches' Department of Interchurch Aid and Service to Refugees in the Via Toscana.

RNS

WIDE CHURCH

BILLY GRAHAM AT W.C.C. EVANGELISM CONSULTATION

World Council

EVANGELIST Billy Graham has told a World Council of Churches-sponsored consultation in Geneva that a return to "dynamic, vital New Testament evangelism" is the solution to the problem of "an anemic Christianity and a loss of spiritual strength on the part of the churches."

"I am equally convinced," Dr. Graham declared, "that the gospel of Christ is the only answer to the rising tide of atheistic dialectical materialism." He called upon churches everywhere to join in a mass evangelistic effort to bring Christ's message to all men.

In his first formal appearance at a World Council meeting, Dr. Graham addressed some fifty evangelism executives, missionaries and other church leaders convened from around the world for a five-day consultation on evangelism held this past summer at the World Council's Ecumenical Institute at Bossey, near Geneva. The theme of the conference was "The relation of revival within the church and the communication of the gospel to the outsider."

In another session Dr. D. T. Niles of Ceylon, general secretary of the East Asia Christian Conference, described the primary evangelistic task of the church as making evident the uniqueness of the gospel. Unless the churches' evangelism programs point to the three major "Christian differentia," they will fail, he said.

Dr. Niles listed as the major distinguishing marks of Christianity: It is the only religion that (1) worships a risen Lord; (2) believes in the ministry of the Holy Spirit; and (3) believes there is "an end in which God will complete history." Photo shows Dr. Graham *(left)* with the Rev. Tom Allan *(center)*, Glasgow, Scotland, chairman of the consultation; and Dr. Niles.

RELIGIOUS NEWS IN BRIEF

PRESIDENT Eisenhower has designated Wednesday, October 5, as a National Day of Prayer.

In a proclamation issued recently he reminded Americans that each citizen can enjoy the blessings of liberty.

"It is not by our strength alone," he said, "nor by our own righteousness, that we have enjoyed the abundant gifts of our Creator. . . . In this time of testing we shall ever place our trust in the keeping of God's commandments, knowing that he who has brought us here requires justice and mercy in return.

"As we lift our thankful hearts to him, we will see clearly the vision of the world that is meant to be and set our hearts resolutely toward the achievement of it."

TEMPLE BELLS pealed out across Hiroshima and mourners bent their heads in prayer as Japan marked the fifteenth anniversary of an event that changed the course of history—the dropping of the first atomic bomb.

Speaking before some 30,000 people gathered in World Peace Park, Crown Prince Akihito prayed that the holocaust that took 78,150 lives in 1945 would never again be repeated.

In an anniversary message, the citizens of Hiroshima said: "We are convinced it is our duty to establish a new world in which people are able to live together, with nuclear weapons abolished and war renounced."

MORE THAN 3,000 young people in West Germany have thus far responded to an appeal for a "Deaconical Year," a welfare project conducted by various regional Evangelical churches. It involves recruiting volunteers to spend a year serving in hospitals and other charitable institutions operated by the church.

The young volunteers get free board, pocket money and a clothing allowance during their year of service. After receiving preliminary instruction in a deaconess training center, they are assigned to childrens' and old-age homes and nurseries as well as to hospitals and welfare centers.

A similar welfare project in Germany has been equally successful. It is called the "Sunday nurses" program under which young women and girls from all fields of life spend one or two Sundays a month in local Protestant hospitals and other welfare institutions relieving overworked nursing deaconesses.

LETTERS

Farmington, Conn.

TO THE CO-EDITORS:

I have long been wanting to write to thank you and the staff of *United Church Herald* for what you have been doing for our churches.

I feel that you have worked out an extremely useful format. You always have one or two thoughtful and stimulating articles that attempt to focus the Christian conscience or Christian insight on some current area of concern. This is important. We can get our news from news magazines and newspapers and all the secular commentary we want but there are too few journals that go into Christian homes to present the key issues of the day in specifically Christian terms.

In addition to this, however, you give us a sense of the life and mission of the whole church and a number of fascinating pieces of news from specific areas of the churches' life. I value the book review section as something that keeps me informed and that is pitched at the level of greatest usefulness in the life of the church.

I have thought these things many times but I should like to put them down on paper so that you who do the work under continual difficulty and pressure may know that from here, at least, it looks like a superb job.

Harland G. Lewis
Minister, First Church of Christ.

★

Bridgeport, Conn.

TO THE CO-EDITORS:

I want to express my gratitude for Herman F. Reissig's article "This also is subversive!" in the June 23 issue of *United Church Herald.* It is creative and forthright publishing such as this that justifies our pride in the *Herald.* We shall look forward to your further exploration of "Christian responsibility for freedom."

Robert W. Hoskins
Associate minister,
The United Church.

★

Norman, Okla.

TO THE CO-EDITORS:

I want to thank you for your factual and courageous article, "This also is subversive," in the June 23 *United Church Herald.* It is one of the finest things I have seen on the subject.

But at the same time I deplore the fact that it has been so long delayed. In the meantime many loyal citizens have been persecuted. Some have served prison terms. Usually people so accused by the McCarthys and the Eastlands lose their jobs.

The effort of the Un-American Activities Committee to connect those who work for the franchise for the Negro in the South with communism has led to much persecution. Denominational journals do not give nearly enough attention to what is happening in these areas. There are places where a Negro who tries to register to vote can't buy groceries or gas.

I believe if a half dozen of our leading denominations would take a firm stand against such violations of human rights and dignity we would see a great improvement and soon. Dr. Reissig has done a magnificent job. May his tribe increase!

Mary G. (Mrs. Louis B.) Fritts

★

West Palm Beach, Fla.

TO THE CO-EDITORS:

I have long appreciated the work you do for our national magazine. However, I never fully appreciated the pictorial aspects of *United Church Herald* until this summer when my wife started clipping back issues of the magazine for her class in our Vacation Church School. The theme of the school this year was "The Church" and the illustrations she gleaned from the magazines for her class were amazing in scope and art.

You continue a fine mixture of the popular and the "intellectual" that we so much need in today's churches. We are all continually grateful to you and the staff.

Edward J. Vorba
Minister, Union Congregational Church.

★

Boston, Mass.

TO THE CO-EDITORS:

The impression is widespread in our fellowship that India has slammed the door on Christian missionaries. The interrogative title "Is India closing its doors to missions?" headlining Dr. Emil W. Menzel's article in the May 26 issue of *United Church Herald* has added to this impression, judging from the number of inquiries about India's policy that have reached our offices.

Since the answer to this important question was not clear to some of the readers of Dr. Menzel's article, I think it should be restated that India does not have a closed-door policy toward missions or foreign missionaries. While it is true that prior to 1947, the year India achieved independence, the securing of missionary visas was a far simpler procedure than now, the number of visa refusals is a small fraction of the number of visa permits granted to new appointees and to missionaries returning to India after furlough.

Drawing upon the experience of the American Board, I should like to point out that during the past thirteen years, out of the fifty missionaries appointed before 1947, all of whom have had one or two furloughs since then, only one family has been refused permission to return to India and only one new family was refused a visa.

During the past four years while I have served in the Personnel Department of the American Board the Government of India has permitted all our experienced missionaries to return to India after furloughs and granted entrance visas to twenty new appointees including seven teachers for Kodaikanal School in South India and thirteen new missionaries for the Marathi and Madura Missions. These thirteen included four ministers and their wives, two public health nurses, one doctor, one surgeon and one college teacher. Not one of our new appointees has been refused a visa.

The new missionaries we have appointed for work in India were requested by the missions and church in India, which have a good record and program for training Indian leadership. These missionaries were needed for work for which no qualified national was available and were suitably qualified for the work they were invited to do.

Most of the larger mission boards have enjoyed cordial relationships with the Indian Government, to which we should be sincerely grateful for leaving open the door for American personnel.

Loy L. Long
Personnel secretary,
American Board of Commissioners for Foreign Missions.

★

Cleveland, Ohio

TO THE CO-EDITORS:

Letters to *United Church Herald* from various readers have expressed disagreement with the statement on "Christians and the arms race" recently adopted by the Council for Christian Social Action. That disagreement is understandable and legitimate goes without saying, since the minority opinion published with the council statement demonstrates that the council itself includes members who do not fully share the majority view.

Some of the criticisms, however, do not do full justice to the CCSA position. The Rev. Vance E. A. Geier (*See* United Church Herald, *July 14*) suggests that we should "renounce" the policy of deterrence.

In my opinion the council did something much more creative and helpful. It suggested important shifts in this policy. We emphasized that not preponderant strength (that tends to accelerate the arms race) but approximately equal military power is more likely to stave off aggression, assure both our allies and our opponents that we are serious about our intentions and enable us to buy time to build up the positive foundations for world community that have always been our major international objectives.

The statement strongly criticizes the policy of having only nuclear deterrents and urges serious negotiations about the reduc-

tion and control of armaments. If negotiations about the reduction and control of armaments are to mean anything they must mean negotiation in good faith among parties approximately equal. Does anyone suppose that "negotiation from weakness" is going to yield a better guarantee of peace and justice?

As for Miss Buehler's comment in the same issue, we assume that most Christians have a vision of the "top of the ladder" of peace but that it is precisely the next steps on the ladder regarding which we all need more light. Judging from the difficulty of reaching agreements on the control of nuclear testing and the reluctance of many citizens and statesmen — American and Russian — to support an adequate program of international economic aid, it is far more useful to take the next steps than to give in to the temptation to skip them.

Huber F. Klemme
Associate director,
Council for Christian Social Action.

★

Cranston, R. I.

TO THE CO-EDITORS:

We find *United Church Herald* such a wonderful help. Each issue gives us valuable source material for both thought and action.

(Mrs.) Frances Blackman
Chairman, Social Action Committee,
Meskanticut Park Community Baptist Church.

★

Seattle, Wash.

TO THE CO-EDITORS:

We thank you! The Nominating Committee of the General Council wishes to express its thanks to *United Church Herald* for publishing so effectively our request for suggested nominations (*See* United Church Herald, *May 26*).

Several hundred replies were received from all parts of the country. These were carefully considered, individually noted in their special categories and analyzed prior to the Nominating Committee's work. These recommendations furnished a very valuable source of new people upon whom we will be calling in future years. Certain vacancies were to be filled and though these splendid people may not be called upon this coming year, they will be considered in the future as occasion arises.

The committee is grateful for each and every suggestion and it will welcome further recommendations. It sincerely hopes that its selections will furnish us with an adequate and effective staff of officers as we enter into the full life of the United Church of Christ. The records will be available to the Nominating Committee of the General Synod for its use and reference. Thank you for your help in our task.

Martin L. Goslin
Chairman, Nominating Committee,
General Council of CC Churches.

Using More of Your Power

(Continued from page 11)

Life's prizes don't always go
To the smartest and ablest man:
Again and again the one who wins
Is the one who is sure that
he can.

The second effort all of us, young or old, must discipline ourselves to make is equally simple, equally concrete. We must resolutely bar from our inner lives all disturbing thoughts, all upsetting emotions. The most familiar of those thoughts are of course thoughts of failure, the most apparent of those emotions the one of fear. But there are, quite obviously, other thoughts and emotions that are quite as fatal to any supreme effort and achievement.

Secret Battlefield

Locating these other dangerous thoughts and emotions and then barring them heroically from our own inner lives is one of the self-disciplines most important for older people—all older people. Thus in our later years we must resolutely refuse to let ourselves become jealous of our more successful contemporaries and resolutely refuse to be hurt by the slights and snubs and small meannesses (many of them unintentional!) administered by our successors.

Why are jealousy, sensitiveness, resentment, bitterness of spirit so dangerous? Because they, like thoughts of failure and the emotion of fear, invariably constrict the channels through which our reserves of power flow. Thus they prevent those reserves from reaching us at the very moments when we need them most. In the *Book of Proverbs* stands a verse that all of us—whatever our age, whatever our personal situation — might well repeat as a prayer for ourselves each morning: "Keep thy heart with all diligence; for out of it are the issues of life." Yes, it is on the secret battlefield of the inner life that the outcome of our more obvious external conflicts is silently predetermined.

The third effort we must make? Watch carefully the most efficient person you know and presently — almost inevitably — you will perceive what this third effort is. Each of us must, by and through persistent self-discipline, master the art of concentrated exertion. We must make ourselves able to focus all our interest, all our thought, all our attention, all our power on the one task the moment lays upon us. Then when that single task is completed we must make ourselves able to transfer all our energy — every bit of it — to the new task the next moment brings. No scattering of concern, no frittering of strength but complete and unwavering concentration. This is the technique that finally makes possible an uninterrupted sequence of peak performances.

"In one of the Government laboratories in Washington hangs a sunglass a full 3 feet in diameter. It is like the tiny burning glasses children play with, only infinitely more powerful. On a clear day that 36-inch expanse of glass gathers all the rays of sunlight that impinge on its broad surface and then—on a point just below itself—focuses all of them. Presently that point becomes hotter than a blowtorch. Its terrific heat will burn a hole through a steel plate as readily as a hot needle will pierce a sheet of paper. Yet that point is only a few square feet of ordinary sunshine, but ordinary sunshine focused. In concentration, perfect concentration, lies the source of that immense power."

So far this article has been a discussion of applied psychology, nothing more. Does God have any place here? Is there any connection between these ideas and religion?

Stronger Individuals

During my own college years I was persistently baffled by the problem of God's help. The courses I was taking made it increasingly clear that God does not aid needy individuals by interfering for their benefit in the orderly processes that are forever going on in the realm of external nature. How then does God help such individuals? Or is the Christian belief that he does so help and will so help sheer fancy? For years I was perplexed. Then one day the ideas that I have been discussing began to take shape in my mind.

Suppose there are, deep within every normal human being, these hidden reserves of power. Suppose these reserves are employed to varying degrees by different individuals and suppose each one of us can—if he will—learn the technique of employing these reserves more extensively. God's help? It has nothing to do with alleged miraculous changes of external situations; rather it is, deep within the lives of aspiring individuals, the further release of the surplus powers already waiting there. God can—and God will—give further strength to the individuals who are already trying their hardest to solve their problems. God will help them, not by making their external situation any easier, but by making these individuals themselves stronger.

As torrents in summer
Half-dried in their channels
Suddenly rise, though
The sky is still cloudless,
For rain has been falling
Far-off at their fountains—
So hearts that are fainting
Grow full to o'erflowing,
And they that behold it
Marvel . . . but know not
That God at those fountains
Far-off has been raining!

OBITUARIES

Word has just been received of the death of MRS. MABEL E. ALSPACH, Buffalo, N. Y., widow of the Rev. William A. Alspach, an E and R minister, on May 2 at the age of 80. Mr. Alspach served churches in Indiana and Ohio. One daughter survives.

THE REV. HOY L. FESPERMAN, for the past fourteen years pastor of First E and R Church in Greensboro, N. C., died June 30 at the age of 58. Educated at Catawba College, Heidelberg College and Central Seminary, he was ordained in 1927 and spent his entire ministry in North Carolina. He was president of the former North Carolina Classis and a member of the Board of Managers of Nazareth Children's Home. Surviving are his widow and one daughter. Dr. Harvey A. Fesperman of Salisbury, N. C., president of Southern Synod, and the Rev. Frank L. Fesperman of Mt. Jackson, Va., pastor of the Mill Creek Charge of Potomac Synod, are brothers.

EDITH ANNA HEMINGWAY, 89, well-known Braille transcriber and former missionary, died in Montclair, N. J., on July 29.

Born in Salem, Mass., she prepared for missionary work at the Hartford School of Religious Education, sailing in 1898 for Singapore and Malaya, where she served until 1918. Her interest in Braille began some twenty years after her retirement. She studied the system and transcribed nearly 1,000 books for blind children.

Edith Hemingway is survived by an adopted son, the Rev. Ellis L. Hemingway, associate superintendent of the Middle Atlantic Conference of Congregational Christian churches, and a niece. Mr. Hemingway's wife is a member of the *Herald* staff.

MRS. ANNIE STEINER HOUTZ, 78, of Harrisburg, Pa., died May 2. She was the wife of Dr. Harry D. Houtz, a retired E and R minister who served churches in Pennsylvania, Delaware and Virginia. Her husband, one son and two daughters survive.

THE REV. LOUIS H. LAMMERS, pastor of St. John's E and R Church, Newark, Ohio, died July 27 at the age of 62. Educated at Elmhurst College and Eden Theological Seminary, Mr. Lammers was ordained in 1920. After serving St. Peter's Church, Wahpeton, N. D., for two years, he assumed the pastorate at St. John's in Newark, which he held for thirty-eight years. Mr. Lammers had also served as secretary, vice president and president of the Ohio District of the former Evangelical Synod of North America. Surviving are his widow, a son and two daughters.

THE REV. FRANK TOWNSEND MEACHAM, 70, a CC educational missionary in Africa for more than thirty years, died June 10 in Umtali, Southern Rhodesia.

Mr. and Mrs. Meacham, who went to Africa in 1921 under the auspices of the American Board of Commissioners for Foreign Missions, retired on the field in 1955. During his early years in Africa Mr. Meacham served at the Chikore Mission Station. Here he organized and supervised twenty-three primary schools and did church and evangelistic work.

In the United States from 1931 to 1936 because of his health, he served churches in Newton, Iowa, and Buda and Neponset, Ill. Before going to the field he had held pastorates in Lawton, Okla., and Eastford, Conn. After his return to Africa he served at Mount Silinda and Chikore.

Born in Clay, Iowa, Mr. Meacham was a graduate of Grinnell College and Chicago Theological Seminary.

His widow, a daughter and two sisters survive.

MRS. MABELLE S. MERZDORF, 69, of Albion, Mich., wife of the Rev. Walter Merzdorf, a retired E and R minister, died July 14. Mr. Merzdorf served churches in Wisconsin, Ohio, Minnesota, Indiana and Michigan. For twenty-three years he also served as superintendent of St. Lucas Deaconess Hospital in Faribault, Minn. Mrs. Merzdorf is survived by her husband and a son.

MRS. CAROLINE NIEFER, 85, of Milwaukee, Wis., widow of the Rev. Dr. Henry Niefer, an E and R minister, died June 22. Dr. Niefer was pastor of Christ Church, Milwaukee for forty years and served as president of the Wisconsin District of the former Evangelical Synod of North America for twenty-two years. Mrs. Niefer is survived by a son and two daughters, one of whom is the wife of the Rev. Raymond DeDobay, pastor of Providence E and R Church, Racine, Wis.

THE REV. VERNON W. RICE, 56, pastor of St. John's E and R Church, Council Bluffs, Iowa, and of the Glenwood CC Church, Glenwood, Iowa, was killed in a car-truck collision on August 5. A graduate of Yankton College and of Chicago Theological Seminary, he received a master's degree from the University of Chicago and was ordained in 1931. He held pastorates in Nebraska, Colorado, Montana and Iowa, and for five and one-half years served as a military chaplain. In 1958 he received ministerial standing in the Evangelical and Reformed Church. Surviving are his widow, one son and one daughter.

THE REV. AUGUST W. SATORY, 87, of Quincy, Ill., a retired E and R minister, died June 20. A graduate of Eden Theological Seminary, Mr. Satory was ordained in 1905 and spent his entire ministry in Iowa. His widow, a son and a daughter survive.

THE REV. OLE THOMPSON, 82, died June 16 in Farsund, Norway. Mr. Thompson spent thirty-six years serving home mission churches in the United States, with a final pastorate of five years in Brooklyn, N. Y. Following retirement Mr. Thompson returned to his native land.

It was after he came to the United States as a young man that he became interested in the ministry and studied in the Danish-Norwegian Department of Chicago Theological Seminary from which he graduated in 1902. He began his ministry in the Congregational Norwegian churches in Minnesota. After his return to Norway Mr. Thompson served for several years as interim and supply pastor in the Evangelical Free Church of Norway.

He is survived by his widow in Norway and his five children and their families, all of whom live in the United States.

THE REV. DR. HARRY TRUST, 77, prominent CC clergyman and former president of Bangor Theological Seminary, died May 2 in Pittsfield, Mass.

Born in Ivybridge, Devonshire, England, he was for a time secretary with the British Colonial Missionary Society in London. He entered Bangor as a student in 1910.

Dr. Trust served several Ohio and New England churches before assuming the presidency of the seminary in 1933, the first alumnus to be so honored. After nineteen years, on his retirement, he was made president emeritus. In June 1958 the Harry Trust Professorship of Preaching and Pastoral Relations was established at the seminary in his honor.

President Trust received a Doctor of Divinity degree from Bowdoin College and a Doctor of Literature degree from the University of Maine.

He is survived by one son, two sisters, a brother and two granddaughters.

JOSEPHINE C. WALKER, 86, for forty-two years a missionary in China under the auspices of the American Board of Commissioners for Foreign Missions, died May 7 in Hillsboro, Ore.

A third generation missionary, Miss Walker was born in Foochow, China, where her parents were serving under the American Board. Her father, the Rev. Dr. Joseph E. Walker, founded Shaowu Mission.

Miss Walker came to the United States for her education, attending Oberlin Academy and Oberlin College in Ohio.

In 1900 she went to China as a missionary. After twelve years on the field she founded the Woman's Bible Training School in Shaowu, later called the Walker Memorial Bible School. There are no immediate survivors.

Religion in Israel

(Continued from page 5)

rogative of each group—Muslim, Christian, Jewish. Marriage, divorce, burial, matters of personal status and child welfare all came under the jurisdiction of the religious community and its religious courts.

The Ottoman approach to religious diversity and communal self-sufficiency was quite logically perpetuated by the British mandatory administration after World War I. The British felt no call to impose the British state-church system on the land. Moreover, stability could be achieved far more easily by accepting the indigenous and deeply imbedded customs.

In 1948 the new State of Israel suddenly inherited the political and legal structure of the mandatory government. Building a new state out of the wreckage following the British withdrawal, the swift Arab attack on the new state and the United Nations' inability to enforce its decision was a difficult undertaking. Motivated by a strong desire to give all religious groups freedom, including cultural and linguistic freedom, the new government hesitated to break with tradition. Then, too, the new state had proclaimed in its Declaration of Independence: "The State of Israel . . . will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will insure complete equality of social and political rights to all its inhabitants irrespective of religion, conscience, language, education and culture; it will safeguard the holy places of all religions. . . ."

To abolish the religious communities, their separate courts and historic prerogatives would have smacked of "cultural imperialism." Moreover, none of the religious groups, whether Muslim, Christian or Jewish, was ready to accept the transfer of a measure of its authority to the state as would have been the case if secular marriage before civil magistrates had become law. Even to this day a crisis of no small proportions might erupt if this Ottoman "millet system" were revoked.

What becomes clear from this is that Israel is not a "Jewish" state in a religious sense. The various religious groups have equal status in law and in fact. Jewish customs, by virtue of the fact that 90 per cent of the citizens of Israel are Jewish, have of course a certain pre-eminence. This is most visible on the Sabbath when the cities and communities take on a quiet that suggests worship, meditation and study—a quiet that incidentally has no parallel in Europe or the United States. Christians in Israel have the legal right to take Sunday as their day of rest and the Muslims, Friday.

Curiously, the Ottoman "millet system" has worked the greatest hardship upon the Jews. And this is where the charge of "theocracy" arises. The Jewish religious organizational structure is controlled by the Orthodox. Reform Judaism is a European and American development. Therefore, it is Israel's Orthodox rabbinate that decides what is religiously Jewish and what is not —views that often have been under attack both from ultra-Orthodox and liberal circles alike. In fact, so incensed are members of the N'turei Karta (ultra-Orthodox) group located in the Mea Shearim area of the New City of Jerusalem that they would prefer to live in Jordan rather than in Israel. Because they refuse to profane the sacred Hebrew language by using it in common speech, Yiddish is their everyday tongue.

On the other hand, liberal Jews resent rabbinic interference with their "personal" affairs such as riding or smoking on the Sabbath, Kosher food in the Army and the determination of who may qualify as a Jew and who may perform religious rites and ceremonies. Reform Jews have no standing in Israel because the Orthodox do not consider the Reform tradition true Judaism. The Orthodox thus are the custodians of Judaism in Israel with the sanction of the state, just as the Roman Catholics define what is or is not Roman Catholicism.

With religious liberty guaranteed why doesn't the government recognize liberal or Reform Judaism as another religious group with the right to administer its own affairs? This is not a likely possibility. While most Jews in Israel are "liberal" they do not feel the need for liberal synagogues. More importantly, they fear that such a development would hopelessly divide the Jewish community. They prefer to hope that time will bring a liberalization of Orthodox views.

Evidence exists that this policy of quiet resistance and open discussion is bringing results. The latitude in the degree of orthodoxy acceptable in a synagogue is growing. The Orthodox rabbinate, long withdrawn and defensive, is beginning to re-examine its role in the developing nation. Lectures on religion are being promoted; study subjects are being printed. The role of the rabbi is shifting so that the concept of a "pastoral rabbi" is gaining support. New forms are being sought without giving up the substance of tradition.

Of course, such changes do not make headlines, whereas appealing copy piles up as correspondents report the vigorous opposition to a swimming pool for both sexes in Jerusalem, or the symbolic sale of land to a non-Jew every seventh year when the land is to lie fallow, or the symbolic sale of all food and materials related in any way to leaven during the Passover festival when only the unleavened bread of affliction is permitted.

Judaism is obviously in a state of flux in Israel and the development of a modern industrial and democratic state will inevitably force more changes in these and other Orthodox religious practices and customs. The end result will not be American Reform Judaism; it will be something distinctly Israeli. Whatever develops, however, will have a profound effect on the practice of Judaism in lands outside Israel.

A second area of controversy, which also contributes to the notion that Israel is a theocracy, is the realm of interreligious association. Here the problems are almost exclusively the outgrowth of mixed marriages. Since there is no civil marriage in Israel, marriage between a couple representing different religious groups is not possible unless one partner converts to the religion of the other. However, a number of Christian-Jewish marriages did take place in Europe before the Hitler era and several thousand of these families are now in Israel. Are the offspring Jewish or not? Are they Christian?

Some months ago the case of little Aaron Steinberg, who died of tuberculosis, became a vivid illustration of the limitations of the "millet system." Since his mother was Christian, the Orthodox rabbinate would not accept the boy's body for burial in a Jewish cemetery. This refusal was both supported and denounced. Some who wished quickly to seize upon this tragic situation as a means of "proving" that Israel is a "theocracy" called it "pitiful cruelty" and an "act of clerical fanaticism." But what was not at first reported was the fact that the parents had first sought burial in a Christian cemetery and were denied this solace because the child was not ritually or legally considered a Christian!

It is hardly just to refer to either the priest or the rabbi in this situation as being a "religious fanatic" for ritual and tradition are not lightly set aside by any religious group. Of course, this does not solve the problem faced by the parents of Aaron Steinberg, who was accepted for burial in the cemetery of a "secular" *kibbutz*. A host of other problems beset families who are neither Christian nor Jewish—problems concerning divorce, inheritance and the rights of the child.

This general situation stirred up a recent controversy as to "who is a Jew." Liberal elements, including Prime Minister David Ben-Gurion, were willing to accept anyone as a Jew who considered himself a Jew. The Orthodox rabbis could not accept such a definition, just as most Christian groups would not accept a corresponding definition of a Christian for membership in their respective churches. The definition generally accepted by many people in Israel today is that a Jew is a person who is Jewish by faith and was born of Jewish parents, at least a Jewish mother. A person may also become Jewish by conversion.

Continued on next page

This definition resolves a problem within the Jewish community, at least for the time being, but it does not resolve the problems of those families in which the Christian mother is unwilling to become a Jew. The only solution, other than conversion, is emigration—a course taken by some divided families.

And there is no immediate solution to the problem in sight. Secular marriage is not an answer yet because Muslims and Christians (Roman Catholic and Orthodox) are opposed to it along with the Orthodox Jews. Southern Baptists, on the other hand, are so vigorously in favor of breaking the clerical hold on marriages (in their view, a form of union of church and state) that they perform mixed marriages in defiance of the law. Others wishing to defy the tradition go to Cyprus for a secular marriage ceremony. Such defiance, however, only postpones the problem, for eventually children come and with them various problems as to which of the various religious courts alone has jurisdiction.

Serious Problem

Change in Israel is not likely to occur speedily for yet another reason. Not only are Christians, Muslims and Orthodox Jews opposed to a departure from tradition but the Orthodox religious parties in Israel (National Religious and the Agudat Israel) have a balance of power in Israel's coalition government quite out of proportion to their numerical strength. The religious party bloc in the 1959 election won a total of eighteen seats in the 120-seat Knesset. Over the years the votes of the religious bloc have been critically important to the Ben-Gurion (Mapai) government. Where possible the dominantly non-Orthodox governing Mapai party has made it a point not to court the opposition of the Orthodox on religious matters. Moreover, they fear a *Kulturkampf*, which would inevitably and perhaps hopelessly divide the Jewish community.

In this setting Christian missions seek the final answer through conversion. And herein lies the next most serious problem in the field of religion in Israel. Confusion and a good measure of animosity reign. The confusion arises out of the multiplicity of Christian individuals, orders and denominations at work there. I doubt that there are any accurate figures available as to the number of "missionaries" in Israel. Many have no supporting denominations but are in search of that "special grace" that is theirs for converting Jews to Christianity.

A few have sold their possessions abroad and moved to Israel to welcome the returning Messiah, and in the meantime they seek success in proselytizing. The established churches and denominations function mainly through schools. The Roman Catholics have thirty-eight schools and the Protestant groups twelve. Protestant activities are carried on largely by fundamentalist or Evangelical bodies: the Christian and Missionary Alliance, the Southern Baptists, the Church of God and various Hebrew-Christian groups.

Competition, even conflict, is almost inevitable. The Catholic groups are eager to seek out the Christian members of families who sought refuge in Israel from Europe under a depraved Hitler. Naturally, they desire not only to preserve these Christians' faithfulness but also to convert their husbands and the children. The Jewish community is equally eager to see that the Jewish members remain Jewish and that the members of their families accept Judaism.

The resentment against missionaries to the Jews of Israel is understandable. Having just emerged in independence and freedom from centuries of persecution, which culminated in the destruction of six million of their people in "Christian" lands, Jews are not eager to accept Christian missionaries or to surrender the faith that sustained them and brought them to freedom. This natural resentment is compounded by the conviction that some mission groups take advantage of the hard living conditions in Israel by enticing the young people into their institutions with extra food, clothing and so forth. Some missionaries also help Jews who accept conversion to escape the rigors of Israel through emigration to other lands. Resentment is evident also in the ostracism, both subtle and overt, of those Jews who do convert to Christianity. Such persons are considered opportunists, if not actually traitors to their people. It is somehow assumed, especially by the Orthodox, that a Jew who converts cannot be an officer in the army or remain a truly loyal Israeli.

The more liberal Jews are not especially distressed by Christian missionary activities. They do not feel that the mission groups have much to offer or that the average Jew in Israel will respond.

The problem is serious enough, however, to have arrested the attention of many of Israel's outstanding leaders. A Committee for Interfaith Understanding in Israel and the World, whose roll of supporters reads like a "Who's Who" of Israel's Jewish, Christian and Muslim leaders, has been established to promote an understanding of all religions. It is headed by Dr. Benjamin Mazar, president of the Hebrew University of Jerusalem. Dr. Maurice Fisher of the Foreign Ministry, who was chiefly instrumental in organizing this "brotherhood" group, asserts that the proposition is not true that people who have suffered persecution and minority status will automatically know how to accept other minorities once they become a majority.

Since Israel is not a "Jewish state" but a mixture of religions and peoples, such an interfaith organization has an important role to play. It is encouraging that Israel's leaders have taken note of this problem. The Ministry of Education has issued a circular to all schools inviting them to promote understanding of all religions among their students.

Christians can also do their part, both in Israel and abroad, by promoting a truer understanding of Judaism and of Israel, and by discouraging the chaotic and divisive activities of the fundamentalist and similar mission groups. The Christians who can be most effective in Israel are the indigenous Hebrew Christians who are at home in Jewish culture and who are themselves Israelis. Even for them the mission role will be difficult because they must bear the burdens of an incredibly unchristian Christian history. Their first and most important task will be to win acceptance as Christians and as Christian Israelis.

Rich Diversity

Religion in Israel is richly diverse. A dozen or more synagogue patterns of service were brought in from the Middle East and Europe. Each is rich with colorful tradition, yet is essentially Orthodox. Of two million Israeli citizens, 140,000 are Muslims, 52,000 are Christians (mostly Arab) and 20,000 are Druses (an offshoot from Islam, although they trace their religious ancestry back to Jethro, the father-in-law of Moses). Then there are a few Samaritans and the world headquarters of the Bahai sect is also in Israel.

For all these groups the Israel Government provides assistance. The judges of the religious courts are paid by the government; churches and mosques have been repaired at government expense. Muslims and Christians, as do Orthodox Jews, have the use of the government radio for special religious observances and for regular broadcasting. The Government maintains a special department for religious affairs and during the days of austerity this department saw to it that extra rations were available to Christians at Christmas.

Israel is indeed the land of the Bible. One must be very insensitive not to feel the ubiquity of religion in a host of garbs or no garb at all. The Bible is central. As Harold Fisch wrote in *The Jewish Forum* of December 1959: "The Bible is, after all, accepted as the source of all material and cultural values by secularists and religious folk alike. It is clearly the most important bridge standing between the divided parts of Jewry." And one might add the Bible is also the link between Jews and Christians and to a great extent with Muslims as well. Religion in Israel is multifarious; it is both intense and marginal, rigid and in a state of flux, liberal and Orthodox. But the Bible is central for all!

Church and Ministerial RECORD

E and R Address Changes

ABELE, RALPH R., 409 N. Cheyenne St., Hardin, Mont., pastor of Christ, (new).

AULER JR., HAROLD N. (M), Tiffin, Ohio, to Apartado 17, San Pedro Sula, Honduras, C. A.

BASINGER, CARL O., 3508 Roseway Dr., Indianapolis 26, Ind., pastor of new mission church, (new).

BEINING, ELMER W., 85 Lemay Gardens Dr., St. Louis 25, Mo., (change of residence).

BERGSTRAESSER, EDWARD W. (CC), County and Federal Rds., Barrington, R. I., assistant pastor, Barrington, (new).

BOETTCHER, GEORGE J., Lima, Ohio, to 308 N. Main St., Pinckneyville, Ill., pastor of St. Paul's.

BURTT, DONALD R., 2009 Hollyrood St., Winston-Salem, N. C., pastor of Memorial, (new).

CAREY, JOHN J. (G), Salisbury, N. C., to 1312 N. Lehigh Dr., Tallahassee, Fla., chaplain, Florida State University.

CHIDESTER, BRICE L., Bucyrus, Ohio, to 2810 N. Ballas Rd., St. Louis 22, Mo., pastor of Parkway United, Clayton, Mo.

CORBITT, GEORGE R., 301 S. Main St., Woodsfield, Ohio, serving St. Paul's on privilege of call.

DAVIS JR., THOMAS R., 741 E. Franklin St., Chapel Hill, N. C., chaplain, University of North Carolina, (new).

DOHRMANN, LEONARD B., c/o the Rev. Rudolph Allrich, 105 S. Ham Lane, Lodi, Calif., pastor of Mission, Moraga, Calif., (former chaplain).

EVERSMAN, CHARLES H., R.R. 1, Centerpoint, Ind., pastor of the Stearleyville-Clay Prairie Charge, (new).

FARKAS, ALEXANDER J., 408 Third St., Leechburg, Pa., serving Hungarian Church on privilege of call.

FERGUSON, LOWELL E., 1325 Kensington Ave., Plymouth, Wis., (change of residence).

FIX, CHARLES E. (Ch), Louisville, Ky., to 104 Virginia Hills Ave., Alexandria, Va.

FOGLE, CHARLES E., Sipesville, to 310 E. Main St., Kutztown, Pa., associate minister, Maxatawny Charge.

FOX, MERLE U., Rimersburg, to 1705 W. Grant St., Slatedale, Pa., pastor of the Slatedale-Friedens Charge.

FROESCHNER, WILLIAM D. (Ch), Canal Zone, Panama, to 101st Air Borne Division, Fort Campbell, Ky.

GESKE, ARNOLD W., Kahoka, to 107 Thurman Ave., Warrenton, Mo., pastor of Friedens.

GESSERT, G. HERBERT, Iowa City, Iowa, to 309 Hitt St., Columbia, Mo., pastor of The Chapel.

GORDON JR., ADELBERT M., 2020 E. Homestead St., Pittsburgh, Pa., serving Mount Troy on privilege of call.

GROFF, RAYMOND D., Zieglerville, to 428 W. Main St., Lansdale, Pa., assistant minister, St. John's.

HABERMEHL JR., ARTHUR J., 340 W. Seven Mile Rd., Detroit 3, Mich., assistant minister, Trinity, (new).

HAVADTOY, ALEXANDER, 901 Kings Highway, Bridgeport, Conn., serving Hungarian Church on privilege of call.

HUENEMANN, RUBEN H. (D), Milwaukee, Wis., to 305 W. 48th St., Minneapolis, Minn., president of Mission House Seminary.

ISHLER, JAMES L., R. D. 1, Box 106, Northampton, Pa., (correction).

KAUTZ, ALBERT G., Bensenville, to 5230 Wolfram St., Chicago 41, Ill., assistant minister, St. Peter's.

KELLY, DONALD N., 1756 Reichert Ave., Chicago Heights, Ill., pastor of mission church, Sauk Village, Ill., (new).

KETTERING, NEIL L., Millersburg, Ind., pastor of Zion, (new).

LANGE, CLYDE E., 1S456 MacArthur Dr., Villa Park, Ill., pastor of Faith Community, (new).

MATLAGA, JOHN M. (CC), 807 Market St., San Francisco, Calif., pastor of Bread and Wine Mission, (new).

MAYER, CHARLES F., Oakton and Laramine Aves., Skokie, Ill., assistant minister, St. Peter's, (new).

MILLER, MELVIN J., Warren, Mich., to 432 Cleveland St., Woodland, Calif., pastor of St. John's.

PEXTON, THOMAS C. (CC), Cleveland, to 129 Knecht Dr., Dayton 5, Ohio, assistant minister, Shiloh.

PFISTER, HERBERT E., Troy, to 524 N. Main St., Kenton, Ohio, (retired).

PRESS, DONALD O. (I), McConnellstown, Pa., to 4804 Rolando Blvd., San Diego, Calif.

REED, JAMES G., Harrisburg, to 141 W. Main St., Elizabethville, Pa., pastor of Lykens Valley Charge.

REIFSTECK, WALLACE W., 551 N. Central St., Gilman, Ill., pastor of Zion, (new).

RUOF, RICHARD A., Toms Brook, Va., pastor of the Harrisville Charge, (new).

SCHAEFER, JOHN H., Cincinnati, to 51 N. Longview Dr., Knollwood, Dayton, Ohio, pastor of Hawker.

SCHMID, CALVIN F. (Ch), Camp Pendleton, Calif., to Office of the Chaplain, NAS, Alvin Callender Field, New Orleans 40, Louisiana.

SCHORTINGHUIS, JOHN F. (G), Everly, to Box 238, Norway, Iowa, serving Methodist church.

SIEWERT, ARTHUR E., 1005 E. Adams Ave., Riverton, Wyo., serving St. Paul's on privilege of call.

SMITH, PAUL, 255 Shumway St., Buffalo 12, N. Y., assistant minister, Salem, (new).

SMITH, RONALD E. (CC), 921 Vermont St., Lawrence, Kan., pastor of Plymouth, (new).

SNIDER, FRANK W., Lexington, to 1906 Old Alamance Rd., Burlington, N. C., pastor of St. John's.

SPELLER, LOUIS C., 221 Westwood Dr., Park Forest, Ill., pastor of new mission church, Palos Park, Ill., (new).

STARK, WALTER W. (CC), Belvidere, Tenn., to Hayden, Colo., pastor of Hayden.

STEPLER, BOYD D., Millersburg, to 440 First St., N. E., Linton, Ind., pastor of Saron.

STURMAN, HAROLD E., R. R. 4, Box 528, Parkville, Mo., serving St. Matthew's on privilege of call.

SUEDMEYER, LOUIS F., 2004 Helmsby Rd., Baltimore 28, Md., (change of residence).

TEMPEST, WILLIAM H., Kenmore, N. Y., to 424 N. Main St., Gresham, Ore., pastor of Zion.

VOLL, DONALD C., 1421 S. 18th St., Maywood, Ill., pastor of Calvary Community, (new).

WAGNER JR., STANLEY J., 413 Hale Ave., Harrisburg, Pa., pastor of St. Paul's, (new).

WERNER, WILLIAM (E), to 1645 Vinta St., Denver 8, Colo.

WIMMLER, THEODORE C., Maywood, to Mokena, Ill., pastor of St. John's.

Code: M—Missionaries abroad or under appointment; CC—E and R ministers serving CC churches; G—In Christian service, but outside the E and R Church; Ch—Chaplains in the armed forces; D—Ministers in denominational work; I—Inactive or in secular work; E—Emeriti, retired or disabled.

E and R Ordinations

ABELE, RALPH R., Holy Ghost, St. Louis, Mo., July 24.

BERGSTRAESSER, EDWARD W., St. John's, Bensenville, Ill., June 26.

BURTT, DONALD R., St. Peter's, Chicago, Ill., June 12.

DAVIS JR., THOMAS R., Trinity, Scranton, Pa., July 10.

EVERSMAN, CHARLES H., St. John's, Stearleyville, Ind., July 3.

GOETZ JR., HERBERT M., First, Portsmouth, Ohio, June 12.

HABERMEHL JR., ARTHUR J., St. John's, Three Oaks, Mich., July 10.

KELLY, DONALD N., Calvary Community, Maywood, Ill., June 26.

KETTERING, NEIL L., Grace, Canton, Ohio, August 7.

LANGE, CLYDE E., Faith United, Chicago, Ill., June 26.

MATLAGA, JOHN M., Trinity, Tamaqua, Pa., July 31.

MAYER, CHARLES F., St. John's, Hartford, Wis., June 19.

REIFSTECK, WALLACE W., St. Peter's, Champaign, Ill., June 12.

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RUOF, RICHARD A., Emmanuel, Fishers Hill, Va., July 10.
SMITH, PAUL, Salem, Buffalo, N. Y., July 17.
SMITH, RONALD E., Trinity, Quincy, Ill., June 12.
SPELLER, LOUIS C., Christ, Fort Thomas, Ky., June 26.
VOLL, DONALD C., St. Paul's, Louisville, Ky., June 26.
WAGNER JR., STANLEY J., First, Hamburg, Pa., June 19.

E and R Installations

BATZLER, L. RICHARD, United St. Luke and St. John, Baltimore, Md., July 31.
BAYARD, RICHARD D., assistant minister, St. John's, Richmond, Va., July 3.
BECK, ELMO D., Mount Hope, Salisbury, N. C., July 10.
BUMB, GILBERT F., St. Andrew, Louisville, Ky., July 24.
BURKLE, CARL D., St. John's, St. Charles, Mo., July 24.
BURTT, DONALD R., Memorial, Winston-Salem, N. C., July 17.
CHRISTIANSEN, RONALD C., Fairlawn Heights, Topeka, Kan., July 10.
EVERSMAN, CHARLES H., Stearleyville-Clay Prairie Charge, South Indiana Synod, July 3.
FOUTS, J. WAYNE, Emanuel, Thomasville, N. C., July 31.
FOX, MERLE U., Slatedale-Friedens Charge, Lehigh Synod, July 17.
GRADWOHL, JOHN O., First, Rising Sun, Ind., July 17.
HAMPSHIRE, GEORGE J., Grace, Rockwell, N. C., July 17.
HORAK JR., FRANK H., Christ, Houston, Tex., July 17.
JALSOVICZKY, ALEXANDER, Hungarian, Kalamazoo, Mich., July 17.
KEHLE, HELMUTH A., Zwingli, Rice Lake, Wis., July 31.
KEMPER, CARL F., St. Paul's, Council Bluffs, Iowa, July 24.
KLEIN, HILBERT G., Zion, Baroda, Mich., July 17.
KLINE, CHARLES W., associate minister, Trinity, Wooster, Ohio, August 7.
KLUGE, RALPH W., Bethel, Creve Coeur, Ill., June 29.
KOLMER, ALLEN A., Immanuel, Spring, Tex., July 3.
KRIEBEL, HOWARD L., Schwenkfelder, Palm, Pa., July 31.
KUCK, DALE G., St. Mark's, Milwaukee, Wis., July 17.
KURKOWSKI, FREDERICK E., Boonsboro Charge, Potomac Synod, July 24.
LEIBIG, CHARLES O., Mountain Valley Charge, East Pennsylvania Synod, July 10.
LUCKENBAUGH, CARROLL C., assistant minister, Zion, North Canton, Ohio, July 10.
MAST, ANDREW, Zion, Chicago, Ill., May 22.
MC CLELLAN, CHARLES R., St. Mark's, Arnold, Mo., July 10.
OCHS, FRED J., St. John's, Fort Worth, Tex., July 10.
PAUL, HAROLD J., St. Paul's, Welcome, Minn., July 3.
PERRY, THOMAS L., Edinburg Charge, Potomac Synod, July 3.
REIDER, ALAN H., Bethel-Mount Aetna Charge, Reading Synod, July 17.
RETTIG, MARWOOD E., Emanuel, Upper Sandusky, Ohio, July 10.
RUOF, RICHARD A., Harrisville Charge, Potomac Synod, July 10.
SCHLUNDT, ARLAN E., St. James, Casco, Mich., July 17.
SENFT, E. PHILIP, Timberville Charge, Potomac Synod, August 7.
SMITH, PAUL, assistant minister, Salem, Buffalo, N. Y., July 17.
TALLIS, EDWARD J., St. Stephen's, Millersport, N. Y., July 31.
WESTPFAHL, JAMES N., Rockfield-Richfield Charge, South Wisconsin Synod, July 31.
WILBUR JR., EDGAR E., Bethlehem, Louisville, Ky., July 10.
WINDHORST, LOREN A., Holy Ghost, Darmstadt, and Trinity, Biddleborn, Ill., July 17.
ZINK, RICHARD J., assistant minister, St. Lucas (Sappington), St. Louis, Mo., July 17.

CC Calls

AIKEN, EDWIN E., interim, to minister, Goshen, Mass.
ANDERSON JR., WALLACE W., Mystic Side, Everett, Mass., to new church, Fairfax County, Va.
ARMSTRONG, DONALD C., Euclid Avenue, Cleveland, Ohio, to Inner City Protestant Parish.
ASKEW JR., REUBEN S., Zion, Turner's Chapel and Moore Union, Sanford, to Pleasant Hill, Liberty, N. C.
BARLOW, RALPH, to intern, Collinwood, Cleveland, Ohio.
BARTLEY JR., NEIL A., to associate, First, Berkeley, Calif.
BEALE, T. F. RUTLEDGE, to associate, First, Pasadena, Calif.
BECK, JOHN C., to Perry Center, N. Y.
BEEBE, RICHARD K., midwest area secretary, Church Finance Advisory Service, BHM, to Edwards, Northampton, Mass.
BELL, RICHARD A., EUB, to Covington, Ohio.
BENEDICT, DONALD L., to general director, Chicago City Missionary Society, Chicago, Ill.
BILLS, ROBERT J., assistant, Meriden, Conn., to Federated, Sandwich, Mass.
BOOKE, PETER W., to assistant, Stoneham, Massachusetts.
BORCKARDT, JACK, Presbyterian, campus minister, St. Paul, Minn., to student center, Ann Arbor, Mich.
BROCKNER, HERBERT E., Bertha and Mahnomen, Minn., to Berlin, N. H.
BROOKS, JOHN H., to Pilgrim, Benson, Minn.
BUNNELL, MYRON R., Adams, Mass., to United, Norwich, Conn.
CARROLL, JOSEPH W., Wyoming, Ill., to associate, First, Colorado Springs, Colo.

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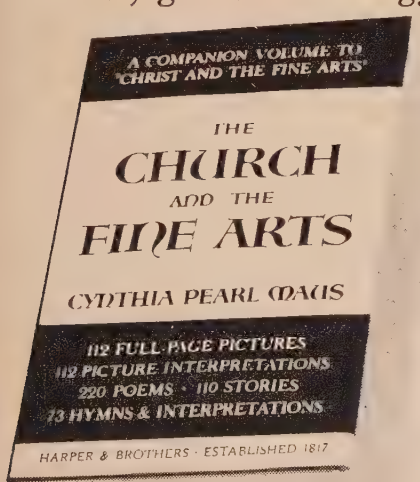

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CHIDESTER, BRICE L., E and R, to Parkway United, St. Louis, Mo.

CHRISTMAN, MRS. LORINDA, Union, St. Louis Park, to director of Christian education, Mizpah, Hopkins, Minn.

CLARK, ELIZABETH, to director of Christian education, Kirk of Bonnie Brae and Washington Park, Denver, Colo.

CLAY, JOSEPH, to Toulon, Ill.

COCHRAN, JAY A., student, to Lees Creek, Ohio.

COLSON, Z. WILLIAM, Bethany, Quincy, Mass., to Forest Glen, Chicago, Ill.

CRANSTON JR., JOHN P., Blue Point, Scarboro, Maine, to Bay Shore, N. Y.

CRONK, MRS. ELEANOR W., Community, Bridgewater, Vt., to First, Shelburne Falls, Mass.

CURRY, RUTH E., to director of Christian education, First, Billings, Mont.

DAVISSON, WILBUR P., E and R, to Ault, Colo.

EDWARDS, WILLIAM M., Pilgrim, Detroit, Mich., to Princeton, Ill.

EHLY, GERALD L., Waverly, Jersey City, to minister of Christian education, First, Montclair, N. J.

ENGLAND, WILLIAM L., to assistant, First, Madison, Conn.

ENSIGN, LORING S., Federated, Redding, to United, West Hartford, Conn.

ENTARFER, RICHARD, Methodist, to Ellington, N. Y.

EVANS, DAVID L., Fellowship, Tulsa, Okla., to assistant, Brentwood, St. Louis, Mo.

FERSCH, CORNELIUS, Lebanon, N. H., to Hanover, Conn.

FIELDS, CLYDE L., Asheboro, to superintendent, Southern Convention of Congregational Christian Churches, Elon College, N. C.

FOWLER, DAVID M., Manson, Iowa, to parish administrator, Community, Corona del Mar, Calif.

FRAZIER, DONALD H., to First, West Haven, Connecticut.

GANOE, THOMAS, to interim, Reedley, Calif.

GIESSLER, RICHARD, student, to Liberty Chapel, Mount Orab, Ohio.

GLASSER, JAMES C., North, St. Johnsbury, Vt., to Dane Street, Beverly, Mass.

HANGEN, E. GEORGE, Countryside Community, Omaha, Neb., to associate, Holladay Community, Salt Lake City, Utah.

HARTLEY, EARL E., Methodist, to Woodville, New York.

HATHAWAY, CARL A., Udall, to Almena, Kan.

HICKERSON, WILLIAM, to Maize, Kan.

HUBER, EDWIN E., Dryden, Wash., to Ebenezer, Paul, Idaho.

JAGGERS, FRANK T., San Jose, to minister of Christian education, Federated, Saratoga, California.

JAMES, FREDERIC B., Owatonna, Minn., to minister of Christian education, Scarsdale, N. Y.

JAMIESON, DAVID J., Galesburg, Mich., to Plymouth, Goshen, Ind., October 1.

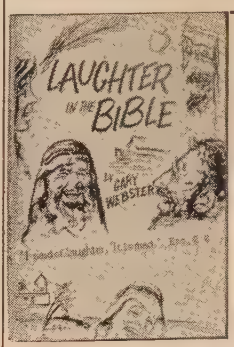
KATHAN, BOARDMAN W., Dover, Ill., to assistant, Mayflower, Minneapolis, Minn.

KERCHNER, CLARENCE L., to Cove Springs, Troy, Ohio.

KISH, STEPHEN, Methodist, to Amber, N. Y.

KNAUPP, LYLE M., Presbyterian, Tonganoxie, Kan., to institutional chaplain, Seattle, Wash.

KOZELKA, RICHARD B., First, Sparta, Wis., to Park Hill, Denver, Colo.



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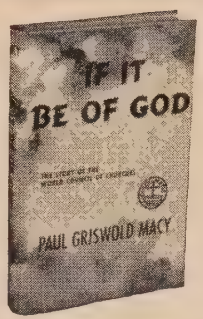

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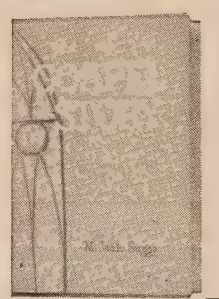

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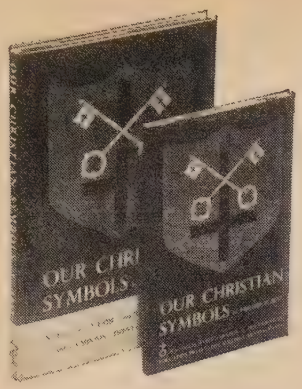

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LIKINS, MARJORIE H., Van Nuys, Calif., to minister of Christian education, Congregational Conference of Southern California and the Southwest.

LIPE, WILLIAM R., to Tonganoxie, Kan.

LOURY, PAUL, student, to Freedom, Ravenna, Ohio.

LUEHRS, HERBERT, Baptist, to minister of Christian education, St. Paul's, Nutley, New Jersey.

MEIER, ROBERT L., associate, First, West Hartford, Conn., to Stanley, Chatham, New Jersey.

MICHAEL, HAROLD L., Federated, Sycamore, to Lisle, Ill.

MORRISON, FRANK, student, to Little Washington, Ohio.

MOSSMAN, GUY E., West Lebanon, to associate, Laconia, N. H.

ORCUTT, NOEL P., Dodgeville, Wis., to Berea, Davenport, Iowa.

PARSONS, RONALD J., Nazarene, to associate, Bethany, Quincy, Mass.

PELTON, R. V., EUB, to St. Mark's, Cincinnati, Ohio.

PERKINS JR., LAWRENCE J., Seward, to Huntley, Ill.

PERMANN, DELBERT D., to Fairfax-Naper, South Dakota.

PIERCE, JOHN D., associate, Highlands, Melrose, Mass., to Union, North Windham, Maine.

PRATT, WILLIAM D., superintendent, Northern California Congregational Conference, to director, retirement home project for the conference.

RICKERT, DONALD, student, to Valley Springs, S. D.

ROACH, KENNETH E., Sherman Mills, Maine, to Bethesda, Utica, N. Y.

ROBBINS JR., SAMUEL D., Adams and Friendship, to Roberts and Hammond, Wis.

ROBINSON, VERNE A., Community, Orem, Utah, to Roseburg, Ore.

RODRIGUEZ, ABRAHAM, to United Evangelical, Luquillo, Puerto Rico.

SCHUCH, FRANK B., to student associate, Trinity, Cleveland, Ohio.

SCOTT JR., ROBERT E., to Burlington, Mass.

SHAFER, IVAN B., to Sugar Grove, Ohio.

SHELDON, KEENAN, Platteville, Wis., to Rincon, Tucson, Ariz.

SHOWS, MRS. LOUISE H., Shoreham and Bridport, to minister of Christian education, Middlebury, Vt.

SILVIS, RALPH, to Bible Chapel, Hamersville, Feesburg and Locust Ridge, Ohio.

SMITH, DAVID W., Eastport, to First and North, Buxton, Maine.

SMITH, LESTER E., Tustin, Calif., to DeKalb, Illinois.

SMITH, RONALD E., to campus minister, Plymouth, Lawrence, Kan.

SMITH, ROY G., Disciples, to campus minister, First, Boulder, Colo.

SPENCE, C. MORTON, English, Big Rock, Ill., to Wallace, Idaho.

STANLEY, ISAAC NEWTON, to interim, Challis, Idaho.

STAPLES, SETH P., Plymouth United, Columbus, to chaplain, Kent University, Ohio.

STARK, WALTER W., E and R, Belvidere, Tenn., to Hayden, Colo.

STEPHENS, FRANK L., Marion, to First, Sulphur Springs, Ind.

STIFFLER, PAUL E., associate, to minister, Faith United, Chicago, Ill.

STRONG, J. KENDRICK, Brooklyn Heights, Cleveland, Ohio, to Janesville, Wis.

STURMAN, HAROLD E., Weatherford, Okla., to St. Matthews E and R, Riverside, Mo.

SWANN, ARTHUR W., to director of libraries, College of the Pacific, Stockton, Calif.

TABOR, HOWARD W., student, to Fairview, Corning, Iowa.

TALBERT, ARTHUR E., Huntley, Ill., to associate, First, Grand Junction, Colo.

THOMAS, EMRYS P., Everett, Wash., to Hazel Park, St. Paul, Minn.

THOMAS, GEORGE B., to associate, Milford, N. H. He will continue to serve Mont Vernon, N. H.

THOMPSON, RONALD, student, to Houston, Ohio.

TURNER, JAMES E., Methodist, Rockdale, Northbridge, to Federated, Sherborn, Massachusetts.

WADE, KENNETH E., Woodstock, Vt., to First, Eaton, Ohio.

WAGSTROM, C. E., Union, Warroad, Minn., to Federated, DeSoto, Mo.

WALTER, WILLIAM N., Methodist, to Federated, Pitcher, N. Y.

WASHINGTON, WILLIAM H., to First, Anniston, Alabama.

WEINERT, LAWRENCE J., to Tustin, Calif.

WENDELL, ROLAND M. and LOIS H., Stuart, to co-ministers, Newburg and Chester Center, Iowa.

WENGER, SAMUEL B., York Street United, Newport, Ky., to Mount Holly, Batavia, Ohio.

WHITLEY, ROGER, to Mount Grove, Steppeville, Ala.

WILLIAMS, NORMAN, student, to Five Mile, Mount Orab, and Harwood, Fayetteville, Ohio.

WINTERS, WILLIAM E., to assistant, Union, Montclair, N. J.

WITT, WILLIAM C., to Campbellstown and Concord, Eaton, Ohio.

WOBUS, REINHARD, E and R, to interim, West Liberty, Ohio.

WOOD, JEROME H., to assistant, Chestnut Street, Worcester, Mass.

WRIGHT, CALVIN T., Ward Hill, Haverhill, Mass., to Community, Newmarket, N. H.

YOUNG, ALFRED E., Schroon Lake, to director, Lisle Conference Center, Lisle, New York.

ZUERN, ELDEN D. J., United, McLaughlin, S. D., to assistant, Quincy Point, Quincy, Massachusetts.

CC Resignations

ANDERSON, ROY E., E and R, Challis, Idaho, to enter business.

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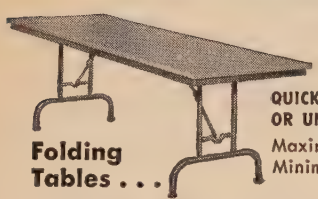

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BINGHAM, RICHARD L., Hayden, Colo., to study.

BRYANT, KENWOOD D., Atkinson, Ill., to study.

BUDD, ALBERT E., Methodist, Woodville, N. Y., to retire.

BURAN, JOHN M., associate, First, Lorain, Ohio.

CAMPBELL, THOMAS C., First, Newton Falls, Ohio.

CROW, PAUL A., Disciples, First, Hadley, Mass., to teach at Hartford Seminary.

CURRIER, BRYANT, Baptist, Superior, Neb.

CURTIS, EARL E., Methodist, Freedom, Ravenna, Ohio.

DANIEL, W. B., Mount Zion, Eclipse, Va.

DOSS, CARL M., minister of Christian education, First, Redlands, Calif.

FAUNCE, RAYMOND W., Houston, Ohio.

FENSKE, ALBERT W., Community, St. Paul Park, Minn., to teach.

GINGRICH, PAUL R., Curriers, Arcade, and Java Village, N. Y., to teach.

GOLDMAN, HAROLD, Ward Memorial, Lesterville, S. D., to mission field.

GOLDSMITH, WILLIS L., associate, San Carlos, California.

HANSEN, NIEL E., general director, Chicago City Missionary Society, Chicago, Ill., to retire.

HAWTHORNE, KINGSLEY W., Christ, Denver, Colo., to enter business.

HENLEY, Z. RICHARD, Advent Christian, Raymond, N. H.

HOATS, ELMER E., Chadron and Crawford, Neb., October 17.

HOFER, FRED, Atwater, Ohio.

HOWARD, DONALD B., Grace, St. Johnsville, New York.

HULL, JAMES E., Methodist, minister of Christian education, Scarsdale, N. Y., to teach.

HUNTLEY, LARRY, assistant, Pawtucket, R. I.

IVERSON, KURT, Watkins, Marysville, Ohio.

JORDAN, MERLE R., minister of Christian education, Plymouth, Whittier, Calif.

KELLER, EDMUND B., Methodist, Princeton, Massachusetts.

KREUZENSTEIN, PAUL, Silt and New Castle, Colorado.

LAWRENCE, RODERICK Q., associate, University, Seattle, Wash.

LEVELL, DORSEY E., EUB, Campbellstown and Concord, Eaton, Ohio.

LORBEER, LLOYD L., Pilgrim, Los Angeles, Calif., October 1.

MC KITTRICK, ROBERT, West Liberty, Ohio.

MILLER, MRS. AMANDA M., Little Muskingum and Moss Run, Marietta, Ohio.

MOSS, JAMES A., assistant, Christ, Summit, N. J., to study.

NOYCE, GAYLORD B., United, Raleigh, N. C., to teach, Yale University Divinity School.

OLDS, CORWIN H., Campbell, Calif., to retire.

PETERSON, ERLING W., Windsor, Wis., to teach.

POWELL, MRS. RUTH M. H., Federated, Grafton, Vt.

PROPECK, DONALD, Summer Hill, Ill.

PULLMAN, GEORGE C., North Miami, Fla., to retire, October 31.

REDDERT, NAOMI, director of Christian education, San Carlos, Calif.

ROBERTSON, DAVID P., Willoughby, Eastlake, Ohio.

RUST, HENRY L., Community, Longville, and Mason Memorial, Remer, Minn., to retire.

SCAMBLER, A. GEORGE and ANNE I., Berlin, Vt., to retire.

SMITH, NORMAN L., Second, Winchester, Massachusetts.

SMITH, ROBERTA, assistant, Community, Westchester, Ill.

SPENCER, ADELE B., First, Rock Creek, Ohio.

STARLING, RUDOLPH, Hunt Memorial, Alexander City, Ala.

STEENSEN, GEORGE G., Lutheran, Westboro, Ohio.

STREETER, NELSON, layman, Amber, N. Y.

STUDEBAKER, HERBERT A., First, Lake Worth, Fla., to retire, October 31.

WELCH, DALE, Fort Recovery, Ohio.

WOODS, CHARLES H. A., EUB, Centerburg, Ohio, to study.

YOUNG, A. LEROY, Poway, Calif.

CC Installations, Ordinations, Recognitions and Anniversaries

ASMAN, DONALD R., ordination, First, Wallingford, Conn., May 22.

BAILEY, DOUGLAS, ordination, First Parish, Gorham, Maine, June 26.

BOOHER, RUSSELL O., installation, First, Pasco, Wash., July 10.

BRADSHAW, HENRY H., installation, Minnehaha, Minneapolis, Minn., May 15.

BYRD, CAMERON W., ordination, Peoples, Washington, D. C., June 12.

CORNELIUS, CONRAD F., ordination, Piney Plain, Raleigh, N. C., May 8.

ETHER, N. C., 50th anniversary, August 7.

GALLOP, M. DAVID, ordination and installation, Union, North Aurora, Ill., June 26.

GURTLER, ROBERT E., ordination, First, Ellis, Kan., July 17.

HAMMOND, BENJAMIN T., ordination, Community Church of the Pelhams, Pelham, N. Y., June 26.

HINES CHAPEL, Greensboro, N. C., 100th anniversary, June 12.

JENNINGS, DONALD F., ordination, Holden, Maine, July 10.

LARSEN, ROLAND S., ordination and installation, Community, Kipton, Ohio, June 19.

MARTIN, DANIEL K., ordination, Emmanuel, Springfield, Mass., June 26.

MAY, RICHARD C., ordination, Snowhill United, Springfield, Ohio, June 26.

MC CLELLAND, JOHN F., installation, First, Billings, Mont., April 24.

MOOERS, MALCOLM M., installation, Huntington, N. Y., June 12.

NACE, THEODORE K., installation, First, Loomis, Calif., June 19.

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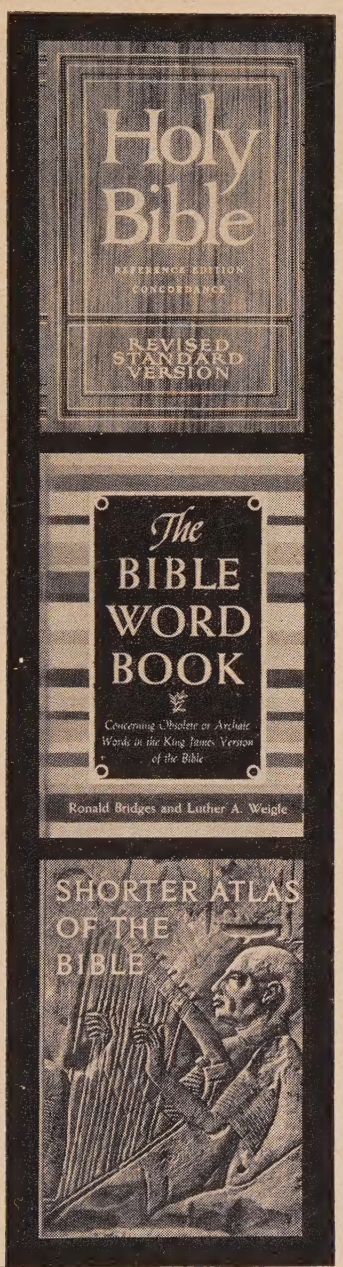
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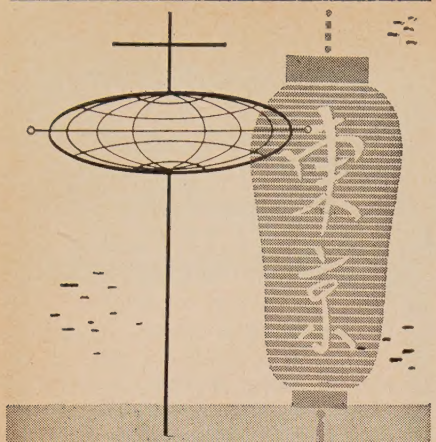

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OHRENSTEIN, EDWARD W., installation, Guerneville, Calif., May 22.

PARK, Elgin, Neb., 75th anniversary, June 12.

PETERS, ROBERT J., ordination, First, Ames, Iowa, June 20.

PORT CHICAGO, Calif., 50th anniversary, May 15.

ROBERTSON JR., GEORGE A., ordination, First, Hopewell, Va., June 12.

RYMPH, ROBERT M., ordination and installation, Ruby Avenue, Kansas City, Kan., July 10.

SOUTH, HAYWARD, Calif., recognition, and installation of the REV. JAMES A. FARMER JR., May 22.

SUNOL, Calif., 75th anniversary, June 5.

TAKAMI, TOSHIHIRO, ordination, First, Crete, Neb., June 16.

TEJERA, VICTOR M., recognition, Mexican, Chino, Calif., June 19.

TROTTIER, DOUGLAS R., ordination, Union, Greenfield, N. H., June 24.

WRIGHT, ROBERT B., ordination, Green Mountain, Iowa, June 19.

YINGER, PAUL W., installation, Community, Piedmont, Calif., May 15.

YOST, GERALD E., ordination, South, Brockton, Mass., June 12.

Received into E and R Membership

BASINGER, CARL O., Indianapolis, Ind., by South Indiana Synod, May 15, from Congregational Christian churches.

BETHEL, Cahokia, Ill., by South Illinois Synod, May 3.

FAITH, Williamsville, N. Y., by West New York Synod, June 12.

SLIGHTER, ALFRED R., San Francisco, Calif., by California Synod from the Congregational Christian churches, May 11.

Newly Vacant E & R Pulpits

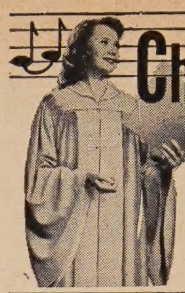
Central Pennsylvania Synod—McConnellstown Charge.
Kansas City Synod—Salem, Wichita, Kan.
Lancaster Synod—Blue Ridge Charge, Pa.
Michigan-Indiana—St. John, Muskegon, Mich.
Midwest Synod—Peace, Bennett, Iowa.
Pittsburgh Synod—Beam Charge, Pa.; Zion, Greenville, Pa., (assistant pastor).
Reading Synod — Minersville-St. Clair Charge, Pa.
Southern Synod—Pilgrim, Lexington, N. C.
South Indiana Synod—First, Belvidere, Tenn.; Friedens, Browns, Ill.; St. John, Carmi, Ill.; St. John, Cullman, Ala.
Susquehanna Synod—Trinity, Scranton, Pennsylvania.

E and R Congregations Dissolved

FRIEDENS, Stony Run, Pa., Grimsville Charge, by Lehigh Synod, May 3.

PARKLAND, Louisville, Ky., by South Indiana Synod, July 20.

ST. PAUL "R", Indianapolis, Ind., by South Indiana Synod, July 20.



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Changes in E and R Synod Roster

In Central Pennsylvania Synod, Cove Church, Bedford, Pa., and Zion Church, Rainsburg, Pa., constituents of the Friend's Cove Charge, have been merged and are now Friend's Cove Church.

In Lehigh Synod, the Grimsville Charge has been dissolved. New Bethel Zion Church, Grimsville, Pa., has been assigned to the Maxatawny Charge; New Jerusalem (Dunkel's) Church, R. 2, Kutztown, Pa., has been assigned to the Lenhartsville Charge, and New Jerusalem (Red) Church, Kempton, Pa., becomes a supply point.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC Arrivals from the Field

During June and July:

In Boston: M. Naomi Foster of the Near East Mission for furlough. Miss Foster is associate director of American Collegiate Institute, Izmir, Turkey. Margaret Sue Shafer of the Near East Mission, after completing a three-year term as English teacher at American Collegiate Institute, Izmir, Turkey. Mrs. Gertrude G. Drury of the Near East Mission after a four-year term as librarian at American Collegiate Institute, Izmir, Turkey.

In Minneapolis: Katherine L. Mueller of the Madura Mission, after completing a three-year term as chemistry teacher at Lady Doak College in Madurai, South India.

In New York: Mr. and Mrs. James R. Morehead of the Near East Mission, with their two children, after completing a three-year term as science teachers at Tarsus College, Tarsus, Turkey. Lois O. King of the Angola Mission for furlough. Miss King trains teachers and supervises village schools and kindergartens in and near Bailundo, Portuguese West Africa. The Rev. and Mrs. Lloyd G. Van Vactor of the Philippines Mission for furlough with their son. Located in Cagayan de Oro City on the Island of Mindanao, the Van Vactors are engaged in evangelistic, student and community work.

In Vancouver, B. C.: Mr. and Mrs. Douglas W. Morrill of the Japan Mission for furlough with their three children. Mr. Morrill is the financial administrator at Canadian Academy, a school for missionary children, in Kobe, Japan.

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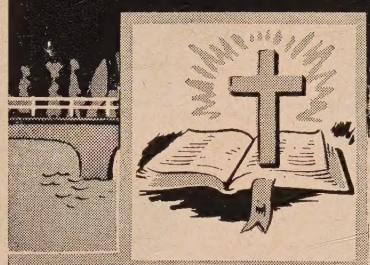

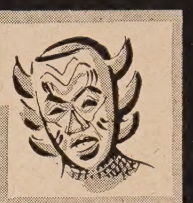

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